

THE SPIRIT OF MISSIONS.

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NO. 10.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS STATED MEETING, TUESDAY, SEPTEMBER 21ST, 1897.

—The following elected members were present : The Right Rev. Drs. Doane (Vice-President, in the chair), Scarborough, and Peterkin ; the Rev. Drs. Hoffman, McVickar, Greer, Huntington, Smith, Vibbert, and Anstice ; and Messrs. Stark, Low, King, Mills, Chauncey, Ryerson, Thomas, and Goodwin. The Right Rev. Drs. Nelson and McKim, *ex-officio* members, were also present.

—Announcement having been made of the death of the Right Rev. Dr. Rulison, an elected member of this Board, which occurred at Bad-Neuheim, Germany, on Wednesday, September 1st, and it having been stated that a delegation from the Board was present at the funeral in South Bethlehem on the 17th, the Chairman made a pause in the proceedings and offered suitable prayers, remembering at the same time the family of the late General Secretary.

—There were presented a large number of letters of condolence, which had been received during the summer from Bishops, Presbyters, and laymen ; all being at one in expressing their sense of the great loss to the missionary work and to the Church in the death of the Rev. Dr. Langford, and together with these an official letter from the Presbyterian Board of Foreign Missions, which has been published.

—The minutes of the special meeting of the Board, held in the vestry-room of Trinity Church, Bergen Point, New Jersey, on July 6th, were adopted, and the action taken at that time was reaffirmed.

—A committee was appointed to consider and report at as early a date as practicable the name or names of a suitable person or persons to be elected to the office of General Secretary.

—Under the Treasurer's report it appeared that the last fiscal year had been closed without debt, and the money received from the bequest of the late Miss Tweddle, of Albany, was directed to be invested under the name of "The Ann Eliza Tweddle Deposit" for the purpose of protecting the outstanding liabilities of the Society at times when contributions are few, to be repaid so soon as the state of the treasury will permit.

—The Board was officially informed that, under date of September 10th, the Presiding Bishop appointed the Bishop of Duluth to the charge of the vacant Missionary District of North Dakota until action shall have been taken by the General Convention in October 1898, concerning the jurisdiction.

—Communications were at hand from fifteen of the Domestic Bishops having general missionary work under their care, with regard to appointments, stations, and stipends, and from a large number of such Bishops sending lists of their missionaries for the last fiscal year.

—Letters were received from Bishop Rowe, Bishop Bompas of British Columbia, the Rev. John W. Chapman, and Dr. John B. Driggs, all relating to the work in the Alaskan mission. Bishop Rowe's letter bore date Unalaska, September 4th. He was on his journey from the Yukon district, bringing with him a miner from the Klondike and the Roman Catholic superior of missions, both suffering from severe illness which made it necessary that he should extend his journey to San Francisco, where he has been heard from through the public prints. The Bishop says he found the work more satisfactory and encouraging than it was last year. Mr. Prevost has gone to Circle City for the present. He reported all the missionaries in good health. The letters from the Bishop, Mr. Chapman, and Dr. Driggs will appear in full in these pages.

—Appropriations were made to the China and Japan missions for the last three quarters of the fiscal year, and those to Africa, Greece, and Haiti were continued as at present for the same term. The question of the extension of the Domestic appropriations was laid over until the next meeting.

—Communications were before the Board from all the Foreign Bishops, including Bishops Williams and Schereschewsky, and from a number of the missionaries. Dr. Henry W. Boone enclosed a letter from Mrs. Felix R. Brunot suggesting that the name "The Memorial Christian Hospital for Lepers" be given to the institution for which she and her husband have liberally provided and which is to be established at Ngan-king on the Yang-tse river, China. Attention was called to two most valuable papers prepared by Dr. Boone, which appear in the last number and this. The necessity of securing at least two good physicians for the China mission without delay was pressed upon the Board, and the Bishop of Tokyo was very urgent for the appointment of new missionaries as the field is undermanned. An appropriation was made for the rebuilding of St. Margaret's School, the old structure having become unsafe for occupation as the result of damage from the great earthquake several years ago; and provision was made for the completion of the Science Hall of St. John's College, Shanghai, in the event of Mr. Pott's not being able to come to the United States to raise the money. Because of impaired health, leave of absence was granted to the Rev. T. S. Tyng for one year without any requirement upon his time. It is ten years since Mr. Tyng has had a vacation. It is supposed that he will go to Germany with his family.

—The Treasurer was directed in the annual table of contributions to indicate by an asterisk, referring to an appropriate footnote, those congregations which are reported in another table in the volume of reports as contributing to missions through the American Church Missionary Society, as a recognized auxiliary.

—The committee of Bishops, appointed last spring, on the matter of episcopal jurisdiction in the Foreign mission field, made their report *in extenso*. This will be published in a future number. They had a most satisfactory interview with the Archbishop of Canterbury, at which time the Bishops of Albany and Shanghai, of the committee, were accompanied by the Bishop of Corea, being one of the English Bishops who was present at the conference of Bishops held in Shanghai last April. The resolution on this subject, adopted by the Lambeth Conference, has already appeared.

—The annual reports of the Woman's Auxiliary, of the Commission on Work among the Colored People, and of a number of the Missionary Bishops were formally presented.

—The Rev. Dr. J. S. Lindsay, of Boston, was elected to membership in the Board to fill the vacancy caused by the elevation of the Rev. Dr. Satterlee to the Episcopate. He subsequently accepted this election.

THE MISSIONARY COUNCIL.

THE full programme of the Missionary Council, to begin in Milwaukee on the 19th instant, cannot be published in this number since, because of the absence of many Bishops from the country, and for other reasons, all who have been invited to speak have not yet been heard from. The intention is to print the official programme in the Council number of the QUARTERLY MESSAGE, which it is hoped to issue within a few days. We may say now, however, that the opening session of the Council will be held in St. Paul's Church on Tuesday, October 19th, at 10:30 A.M. The Holy Communion will be celebrated and, by appointment of the Presiding Bishop, the sermon will be delivered by the Right Rev. Dr. Morrison. Immediately afterwards the Council will organize, when the several reports will be presented and probably be referred to appropriate committees, and an opportunity be afforded for introduction of motions and resolutions. Inasmuch as it is the fiftieth anniversary of the diocese, the opening address will be "Bishop Kemper—Our First Missionary Bishop," by Bishop Tuttle (it is hoped), and "The Layer of Foundations—the Rev. J. Lloyd Breck, one of the Board's First Missionaries," by Bishop Whipple. As opportunity offers on this and the following day, topics for discussion will be introduced and among them: "The Lambeth Conference, its Example and Influence in the Missionary Work of the Church," opened by Bishop Dudley; "The Advisability of all Missionary and Educational Work among the Colored People carried on by Members of this Church, being brought under the Direction of the Church Commission," opened by the Rev. W. V. Tunnell, representing the Commission; "How Can Candidates for Holy Orders Become Filled with the Missionary Spirit?" opened by a paper by Bishop W. A. Leonard; "What Can Busy Men Do for Missions?" opened by Burton Mansfield, Esq.; "The Prayer Book as a Missionary Agent: Should it be Given Away or Sold?" opened by the Rev. G. A. Carstensen; "Practical Experience in Associate Missions in Town and Country." Bishop Worthington has been invited to speak of the city aspect of such work. The Rev. Dr. F. R. Sweet will open with regard to the country.

When the committees shall report upon the several divisions of the work, appointed speakers will second the resolutions offered. The Rev. Dr. Edward Abbott will respond to the resolutions on the Board of Managers' Report; the Rev. A. S. Lloyd to the resolutions on the work among the Colored people, and the Rev. Wm. Cabell Brown, missionary in Brazil, to the resolutions on the Report of the American Church Missionary Society. This much is fixed.

The closing address, "Missionary Methods and Work as Illustrated by the History of the Church in the North-west," will be delivered by Bishop Gilbert.

The Council will probably not adjourn *sine die* until Thursday evening.

SERVICES AND MEETINGS IN CONNECTION WITH THE COUNCIL.

Sunday, October 17th, will be Missionary Sunday in all the churches of Milwaukee and vicinity, with sermons by visiting Bishops and clergymen. On the afternoon of that day, at 3 o'clock, in St. James's Church, a Children's Missionary Mass Meeting. The Rev. J. S. Stone, D.D., will be one of the speakers.

Monday, St. Luke's Day, at 8 P.M., in the Cathedral Church of All Saints, will be held the choir festival of the diocese, with a missionary sermon by Bishop Talbot.

On Tuesday evening, at 8 o'clock, in St. Paul's Church, the Bishop of the Diocese and the committee of the General Convention to make arrangements for the Council have appointed a service in memory of the Rev. Dr. William S. Langford, late General Secretary, with sermon by the Rev. Dr. William B. Bodine.

After noonday prayers on Wednesday, addresses will be delivered on the Japan mission by Archdeacon Page and the Rev J. M. Francis.

On Wednesday evening, in the same church, at 8 o'clock, the Rev. E Warren Clark, by invitation of the late General Secretary, has agreed to deliver his illustrated missionary lecture on Japan. This will be followed by a general social reception at the Athenæum.

On Thursday, the 21st, by invitation, the entire Council will be taken to Nashotah, to be present at the reinterment of the remains of the Rev. Dr. J. Lloyd Breck at the place of his early labors.

The Holy Communion will be celebrated at All Saints' Cathedral at 7 A.M. each day, and at St. Paul's, St. James's, and St. John's Churches on Tuesday and Wednesday at 7:30 A.M.

The officers' meeting of the Woman's Auxiliary will be held on the 19th, and on the following day, Wednesday, October 20th, a general meeting will be held at 10 A.M. in St. James's Church, beginning with a celebration of the Holy Communion.

The Bishop of Milwaukee writes us that the general committee of arrangements have all things well in hand; that the local interest is very great; that at this early date they have received 115 acceptances of their invitations for hospitality from members of the Council. Of these twenty-two are from Bishops, with thirty-five Bishops and more than half the remaining membership yet to be heard from.

TRANSPORTATION TO THE MISSIONARY COUNCIL.

WE are all greatly indebted to the local committee in the Diocese of Milwaukee, of which Mr. Edward Ferguson is the official chairman, for the satisfactory arrangements they have made with regard to railroad rates to the Missionary Council. Mr. Ferguson has a letter in the *Living Church* and the *Churchman* for September 25th giving particulars, the substance of which is embodied in this article.

First, it is to be noticed that there will be no benefit to any one under the arrangement unless at least 100 return certificates are handed to the Secretary of the Council immediately upon its organization. *Secondly*, it is to be remarked that experiment has shown that it is not to the advantage of the passenger from the East, at all events, to take half-fare tickets or passes for a *portion* of the route. The foregoing reduction applies to all sections of the country except that covered by the South-eastern Passenger Association.

The arrangement contemplates the paying of full fare going and one-third fare returning by the same route.

When purchasing a through ticket to Milwaukee at the nearest important station to the traveller's home, let him declare at the same time that he is *en route* to the Missionary Council and ask for a return certificate entitling him to the benefit of the reduction. These tickets will be on sale on and after Friday morning, October 15th.

The return tickets at the reduced rate will not be good on any "limited" trains. The outgoing tickets will not be good on the limited trains of the Pennsylvania or New York Central railroads without the payment of extra fare, but the Lehigh Valley road has officially informed us that for the Missionary Council at Milwaukee tickets for the outgoing trip will be accepted without extra charge on their Black Diamond Express leaving New York on week-days at 12 o'clock noon, and at 12.30 from Philadelphia.

THE WORK AMONG THE COLORED PEOPLE.

THE work of this Church among the nine millions of Colored people in the United States was committed by the action of the General Convention in 1886 at Chicago, to a Commission consisting of five Bishops, five Presbyters, and five laymen, to whom is delegated by the Board of Managers, its powers and duties so far as may be necessary for the proper conduct of this work. The object of this Commission is to evangelize, educate, refine, and elevate the Colored race in this country through the regular channels of the Church. The work is confined to the Southern States. The results thus far achieved (there are about 7,500 communicants) may seem insignificant if measured by the annual expenditure of \$58,000, or if compared with the returns of like work found in diocesan reports before the civil war. When, however, we study the situation in all its bearings—the condition of the Negroes at the close of the war without means or money, and that the Church was lukewarm in coming to their help—the results are not so meagre.

Several institutions have been brought into existence since 1865, with the object in view of dispelling the prevailing ignorance among the Negroes and lifting them to a higher plane of Christian intelligence and life.

St. Augustine's School, Raleigh, North Carolina, was incorporated in 1867 as a normal school and collegiate institute for Colored students of both sexes. From the year of its incorporation to the present date this school has maintained its good work in ministering to the intellectual and moral needs of children of the Colored people. Under the efficient leadership of the Rev. A. B. Hunter, with his corps of fifteen teachers, the school during the past year made commendable progress with its 125 boarders and fifty-two day-scholars. The course of instruction not only includes all the elementary branches of study, but also thorough training for girls in the domestic arts, sewing, cooking, housekeeping, etc., and for the boys instruction in the brick-laying trade. Special arrangements also have been made for the academic training of young men preparing to enter King Hall, the theological school at Washington.

In 1878 the Bishop Payne Divinity and Industrial School in Petersburg, Virginia, was organized, and in 1884 was incorporated by the legislature "for the purpose of educating Colored persons for the Ministry of the Protestant

Episcopal Church, or for any secular calling." The president of the school, the Rev. Dr. C. R. Hains, and his associates, the Rev. W. A. R. Goodwin and the Rev. John W. Johnson, are doing excellent work. There are nine students, four of whom have been admitted as candidates for Holy Orders.

In 1890, by an act of the legislature, St. Paul's Normal and Industrial School in Lawrenceville, Virginia, was incorporated. Under the present management of Archdeacon Russell, a graduate of Hampton, the school has attained a membership of 200 pupils, who represent seventeen states of the Union. The course of instruction includes a thorough training for girls in the domestic arts, and for boys the carpenter's, blacksmith's, and wheelwright's trades. The institution also has a grist-mill, sash and blind factory, and printing office, and gives instruction in brick-laying and cabinet-making. There is also an agricultural department connected with the school for instruction in farming and horticulture.

Hoffman Hall, Nashville, Tennessee, was also founded in 1890 as a school for training Colored men for Holy Orders. This school is admirably conducted by Archdeacon Caswall, assisted by the Rev. A. C. V. Cartier and Mr. E. C. Cooke. Its close proximity to Fiske University affords the students of the school an opportunity to enter into larger fields of study and research.

In 1889, King Theological Hall was incorporated in the city of Washington in accordance with the recommendation of the Board of Missions, and is doing excellent work under the warden, the Rev. W. V. Tunnell, and his assistants. During the past session there were eleven students, nine of whom are candidates for Holy Orders with full literary qualifications, and two are candidates for the Diaconate. The faculty consists of Bishop Satterlee, the Rev. W. L. Devries, PH.D., the Rev. C. H. Hayes, the Rev. P. H. Rhinelander, and the warden of the Hall. The course of instruction is the same as pursued at the established seminaries, and includes the theoretical and practical elements of theology.

The totals of statistics vary but little from those reported last year. There are about 116 stations ministered to by sixty-five Colored clergymen. More than sixty white clergymen are engaged in the work. The church and school buildings number 146, the estimated value of which is about \$460,000. There are about 7,500 communicants. During the year 1,183 were baptized and 882 confirmed. There are 5,645 Sunday-school scholars and 4,381 parish scholars.

In conclusion it may be stated that the work of this Church in behalf of the Colored race in the United States, though by no means adequate to the great demands, is nevertheless encouraging and the outlook more promising than ever before. This is made evident in what may be seen in the intellectual, moral, and economic improvement and advancement already achieved by the Colored people, and in their ready and eager response to the opportunities that are being put forth for the amelioration of their condition. There is, however, a question of serious moment which confronts the Church, and that is, How to extend these same opportunities and advantages to the Negroes living in the interior of the Southern States, who are practically shut out from these beneficent influences, where they are in danger of retrogression and moral debasement. This is a problem which the Church cannot remain indifferent to, or

pass by unnoticed. Christ died that all men might be saved. He commands His Church to preach the Gospel to all peoples. There can be no question as to the Church's duty in this respect. The practical question is, Will the Church realize this duty and service, and throw into this work the energy and support which it demands?

OUR FOREIGN FIELD.

THE work in the Foreign field has been prosecuted throughout the past year without interruption and without financial retrenchment. Though marked perhaps by no special achievement, there has been a steady progress and development all along the line. The sudden death of the General Secretary, whose zeal and incessant labors, though fraught with many anxieties, gave inspiration and assurance of hope to the laborers in the field, has in the providence of God, it is believed, sent a thrill of renewed energy and consecration throughout the missions and the Church at large, uniting both in the one desire to attain that exalted standard of missionary duty and privilege which was the high aim of Dr. Langford. The expressions of sympathy which have come from the Foreign field attest how widespread was the influence of his consecrated life, and how in these remotest parts of the earth, amidst gross darkness and heathenism, there comes the voice of some grateful soul rejoicing in the possession of the knowledge of the true God and of His Son Jesus Christ, and wishing to be numbered among the thousands who would pay their loving tribute to his memory.

The cessation of the Cavalla rebellion, which has been waged for the past ten years, against the Government of Liberia, and the restoration of peace among the various tribes involved in the war, is an occasion for general thanksgiving. To-day, peace, happiness, and the hope of future prosperity seem to animate everything in and around Cavalla, giving promise of a new advance of civilization, and of the opening of larger opportunities for the proclamation of the Gospel message than ever before known in western Africa. The Liberian Government has given its official recognition of the utility of Christian missions, and in every way encourages the natives to adopt the teachings of Christianity.

There are encouraging indications in China that a new era is about to dawn upon that great country, in which Christianity will have a stronger foothold than ever before. In the newly established government college at Tientsin, over which Mr. C. D. Tenny, an American, presides, students are being secured from the Christian schools by order of Li Hung-Chang, because "there he would find the best material."

In this connection, it is a noteworthy fact that the principal of the Boone School, the Rev. Mr. Partridge, has lately had the honor and pleasure of admitting to the school the son of the Taotai of Hankow, which is believed to be the first instance on record of an official of this rank being willing during his term of office to entrust one of his children to the school. Mr. Partridge well observes: "This is sufficient answer to the criticism that is sometimes made, that our mission institutions make no appeal to the higher classes of China." No less indicative of the high estimate in which our institutions are held in

China is the voluntary offer on the part of Viceroy Chang to "furnish the building (Boone School), or build an addition to the Williams Hall, or to extend any financial help that was required, provided that the usual attendance at Divine worship is not made compulsory." This attitude of the government, recognizing the scholarship and intellectual power of men from Christian countries, and the placing them at the head of, or as teachers in, their own government schools and colleges, marks a wonderful change that is full of promise and responsibility. It emphasizes also the importance of renewed attention to our Christian schools of high grade. The situation is one freighted with momentous issues, and requires the most prayerful and careful consideration of the Church.

Equally encouraging and full of promise is the outlook in Japan. In 1870, by the laws of that country, the open profession of Christianity was a crime, the penalty of which was death. To-day the Japanese Christians, including members of our own mission, are soon to carry the "religion of Jesus" to the island of Formosa. Three thousand dollars are to be raised from the native congregations to inaugurate and push forward this new work. Who will say in the face of this wonderful testimony that Foreign Missions are a failure?

As in China, so in Japan, Christianity is at last taking hold upon the upper classes, and has already among its converts one minister, the chief judge of the Supreme Court of Justice, and the president and many members of the House of Deputies. Buddhism is losing its hold upon the thinking classes in Japan, while the teachings of Christ are receiving thoughtful and serious attention.

ADVANCE IN HEATHEN LANDS.

IN view of facts that have been presented recently, it seems evident that Christianity, with the civilization that follows in its path, is now being recognized in Africa, China, and Japan as the true source of national greatness, moral, intellectual, and political. The superstitions and gross ignorance that for ages kept the people of these countries in the bonds and iniquities of heathenism are rapidly fading away as the life and teachings of our Lord Jesus Christ become more generally known. In Africa, China, and Japan the prejudices and laws against Christianity have become obsolete, so that to-day the missionary of the Cross may not only preach throughout the length and breadth of these great countries, but in most instances also have the protecting arm of these governments about him. By many years of close observation and study, by trial and experience, these mighty peoples at last are seeing the utility of Christian missions, and now show indications that they desire to embrace the opportunities which they offer and advantages which they confer.

The ten dioceses of South Africa on to the Zambesi, the Scotch missions at Blantyre, over the Zambesi the Universities' Central Mission, the work on the Congo, Bishop Tucker in Uganda, Bishop Ferguson in Liberia, and the start made in the vast Soudan, all attest the fact that Africa is being permeated with the Gospel, and is being won for Christ.

In 1880 there were less than 25,000 Christians in China; to-day there are more than 75,000, and the number is increasing far more rapidly and with much

larger results now than then ; the higher classes are being reached and influenced ; men in high social life, who, despairing of any good from their effete religious systems, are looking to the Christian religion to supply their great need. Says Dr. Boone, our missionary physician at Shanghai :

From every side come the evidences of a greater desire for, and appreciation of, the Christian religion. Great numbers are still hostile, but the numbers who are in favor of Christianity can now be reckoned by the thousands when there were only few and scattered well wishers in former years. In former years the foreigner and his religion were proscribed by the officials and hated by the people. To-day all this is reversed—Christianity is recognized by the imperial government ; the wisest and best people of China are eager for reform ; they are seeking to remodel their government upon the lines of western civilization, and are asking for Christian scholars to take the management and control of their institutions of learning. Bigotry and prejudice are rapidly breaking down as they see for themselves the fruits of Christian missions in their own land.

So is it in Japan, where a revolution of a non-political character is taking place in the habits and customs, the modes of living, and in the prejudices of the millions who dwell there. The Christian religion has here won for itself a recognition upon its own merits, and is claiming adherents among the upper classes, as well as among the lower, and is to-day by its own virtues supplanting the religions that for centuries have been their only worship.

In these great and marvellous movements in Africa, China, and Japan in favor of Christianity, what must we conclude if not that now is the Church's opportunity to go in and possess these countries for Christ ? The cry comes from the fields, Send us more men, men of consecrated hearts who will faithfully and boldly hold up the Cross before these people who are in spiritual darkness, yet appealing for the light. Will the Church come up to her duty and privilege, and furnish the means to send forth her ordained ambassadors to these distant lands ? Or will she at this crisis remain indifferent, and permit these millions in heathen darkness to live without God and without hope ?

The generous response to the appeals of the Board during the recent times of stringency gives assurance that there will be no retrenchment of the work in the mission fields in the more prosperous present, but more than this should be guaranteed. There should be opportunity offered the Bishops for expansion, for opening new stations, and providing larger and better facilities for conducting the work. The Church ought not to rest satisfied with her present status in the mission fields ; it is not enough that she should supply the means to hold her present ground and afford the hope that there will be no deficit in the missionary treasury at the close of the coming year or that there will be any diminution of missionary enterprise and activity, but also she should afford the opportunity for growth and development, for extension and acquisition of new territory, moving forward with ever increasing force until the prophecy be fulfilled, when the earth shall be full of the knowledge of the Lord, as the waters cover the seas.

This should be the goal of the Church's ambition, and in proportion as she labors with this purpose, in that proportion will she fulfil that Divine mandate of her ascended Lord—"Go ye into all the world and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost."

BRIEF MENTION.

BISHOP FERGUSON mentions in his annual report the interesting fact that the President of Liberia is the superintendent of the Sunday-school of our Church at Clay-Ashland. We suspect that the presidents of few republics are superintendents of Sunday-schools. It speaks well for Liberia that its president is such a man.

MISS ELIZABETH M. DEANE, deaconess, arrived at Fort Adams, Alaska, July 7th. Bishop Rowe detained her there as Circle City was then temporarily deserted. By later advices we are informed that the Rev. Mr. Prevost has been transferred for the time being to Circle City as it is now of more importance than Fort Adams.

It ought to give all friends of our Foreign Missions great satisfaction to know what a very pleasant impression Bishop Ferguson made in England while he was in attendance upon the Lambeth Conference. As we said last month, he was one of the nineteen out of 180 Bishops who had the honor of being presented to the queen at Windsor by the Archbishop of Canterbury. The correspondent of the *Church Standard*, himself an American Bishop, describing in the *Standard* the part which the American Bishops took in the conference, says: "The musical voice of the excellent Bishop of Cape Palmas, when once heard . . . commanded general attention both from the matter and manner of his discourse." These are not the only mentions which have been made of Bishop Ferguson in England. Every reference to him which we have seen, has shown that he did honor there to the Church, to Liberia, and to himself.

WITH OUR CORRESPONDENTS.

STILL the letters come from friends of missions alluding to the death of the late General Secretary.

Bishop Wells, who was abroad, has now written: "The loss of Dr. Langford is like a dark cloud over us all"; and Bishop Gray, from the other side, wrote: "We are in great distress on account of the death of our dear lamented Dr. Langford. May God raise up a worthy successor."

Bishop Holly, in a letter received in August, said: "We feel with you under the heavy load that has fallen upon your hearts and hands by the sudden departure of dear Dr. Langford. What a trial to the Church and her great mission work. Be assured that our prayers go up to the throne of grace with yours for strength to bear up under this great affliction."

Bishop G. Mott Williams, in sending out the quarterly stipends officially advised all the clergy of the Diocese of Marquette of the General Secretary's death. He says: "During all the years in which our status was so unsettled I always derived great comfort from meeting him. It seems strange that his heart should fail when heartiness was his prominent characteristic. If there was coldness elsewhere in the Church about missions, there was none in his office. His faith, his charity and industry were alike wonderful and inspiring. It would not do to say that we have lost him or to assert that he is still not active for God. May his mantle fall on a successor equally strong, loving, and wise."

The Rev. Dr. George McClellan Fiske, of Providence, expresses his sense of loss in the following words: "Though it may seem tardy, may I take this opportunity of saying how deeply I deplore the weighty loss our Church has sustained in the death of our noble-hearted Dr. Langford. I have constantly remembered him at the altar, and we cannot, as believers in the communion of saints, but feel that

he will in some way still further us in the work so dear to him while here, and yet dearer to him now in Paradise. His departure must be especially felt by yourself, I dare say, almost as a personal bereavement."

Speaking of the late General Secretary, the Rev. F. W. Crook, writing from Utah, says: "I shall never forget how with kindest words of advice he suggested ways for my success [in raising certain money] as, too, it proved. Then, again, one felt that known by face or only by name he held the interest of every missionary of the Board in his care. Often, as I have trudged over these desolate deserts and realized the utter loneliness—I tell you it has come to me, 'Well, at any rate, away off at the Missions House Dr. Langford is as cheerful as ever, and I must catch some of that cheerfulness here,' and I did."

The Rev. L. B. Ridgely, of the same jurisdiction, remarks: "I have spoken with such power as I could of Dr. Langford and with fullest love and sorrow, to my people, of the work he did and the blessed death he died."

The Rev. S. J. Jennings, of Idaho, strangely enough heard of Dr. Langford's death, when he was away from home, by the mouth of one of the secretaries of the Church Extension Society of the Methodist Episcopal Church, who told him also of the high estimate in which the Doctor was held by all the officials of whatever Christian body. He adds: "We mourn his loss. We shall feel it."

The Rev. William T. Fitch, of Brooklyn, when at the Church Missions House one day said: "Dear Dr. Langford's face comes up to me every little while. I think of what a lovely man he was, and what a mysterious providence removed him just now when so much was to be done for God and His Church which he could do acceptably."

Mr. Albert D. Chase, of Middletown, Rhode Island, says: "In this locality the recent sudden death of Dr. Langford is regarded as a loss to the Church wellnigh irreparable."

Miss Angelica Church, of Hornellsville, New York, making a contribution, writes: "I should like to take this opportunity to express my pleasure and sense of privilege in adding my small amount to the larger sums received in thankful remembrance of that most faithful servant of God who with such fervent and consecrated spirit has done so great a work for the cause of missions. Death can bring 'no spiritual separation,' and 'he being dead yet speaketh.' May the members of the Church everywhere so hear and so do that she may indeed 'meet the responsibilities undertaken in her name and by her authority.'"

RESOLUTIONS ON THE DEATH OF THE LATE GENERAL SECRETARY.

AT a meeting of the convocation of the Missionary Jurisdiction of Nevada and Utah, held in the Church of the Good Shepherd, Ogden, Utah, September 14th to 16th, the following resolutions were adopted by a rising vote of the convocation and a large congregation:

"It is with profound sorrow that the convocation of the Missionary Jurisdiction of Nevada and Utah record their sense of the Church's loss in the death of the late General Secretary of the Board of Missions, the Rev. William Spaight Langford, D.D. None could so well appreciate his worth as those who live in the missionary territory of the Church's field. He being dead yet speaketh. His influence to the Church on earth is increased, we hope, rather than diminished by his translation to Paradise, yet, inasmuch as his inspiring example is visibly withdrawn, in his brave work under difficulty and obstacles, in unshaken faith in days of darkness, in great hopefulness for the sure triumph of Christ's Kingdom; it is hereby

"Resolved: That this convocation, while sorrowing for his loss, sorrow not as without hope, but thank God for the blessing granted the Church in Dr. Langford's noble work and for the rest and light now granted him in the place our Lord has prepared for him.

"Resolved: That the clergy and people of this jurisdiction be asked to pray that a worthy successor may be given us in the office his death has left vacant.

"Resolved: That a copy of these resolutions be forwarded to the Board of Missions, and to the family of Dr. Langford.

"WM. EMOFF MAISON,

"Secretary to the Convocation of the Missionary Jurisdiction of Nevada and Utah."

OUR CHURCH AND ITS WORK IN CHINA.

In the year 1837, just sixty years ago, our Church sent out its first missionary to China. It was a large order for one man. The Chinese Empire covers a greater area of the earth's surface than the United States and territories do. The population of China is six times as large as the population of the United States. China was closed and the missionary spent more than a year in the island of Java, where there were several thousand Chinamen, and where he employed his time in the study of the Chinese language to prepare himself for his life's work. He then went to Amoy, in the Fuhkien province, and after some years of labor there returned home, to call for more laborers for China. Before his return to the field he was consecrated Bishop, the first Missionary Bishop to the Chinese, and then went to Shanghai, where he and his fellow-laborers laid deep and strong foundations for the future growth and spread of our Church in China. Bishop Boone was also one of those learned men who published "the delegates version" of the Bible in Chinese. He and the Rev. Cleveland Keith published portions of the Bible in the local dialect of Shanghai, also the version of the Prayer Book and other works in the Shanghai dialect. He founded the school for boys, the school for girls, built the mission churches and chapels, and established our Church in China. Bishop Williams, Bishop Schereschewsky, the younger Bishop Boone, and Bishop Graves, have, each one of them, done their part in carrying upward and onward the work of the Church.

Let us go up the great Yang-tse river by steamer for 1,000 miles, and stop at I-chang. It is a treaty port of some 500,000 people. We shall find here a few foreign consuls and merchants and a few missionaries. The Rev. Dr. Collins, of our Church, is stationed here. He is a clergyman and a physician, has a church and a dispensary and, assisted by the native clergy, is building up the work and influence of our Church in this new district. Dr. Collins is a man who has the gift of making friends wherever he goes, and he has strong and influential friends among the officials and business men of I-chang. At Hankow, 670 miles from the sea, we find a great commercial city of more than 1,000,000 inhabitants. Men from all the provinces of mid-China congregate here, so that it is a centre from which religious instruction is conveyed to many distant places. The work at this point is under the charge of the Rev. J. A. Ingle, assisted by the Rev. D. T. Huntington and four Chinese Deacons. St. Paul's Church here was too small to accommodate the congregation, and it was lately rebuilt on a much larger scale. There are also four chapels. There have been 142 adult baptisms at this station during the year, new converts to Christianity. There is a boarding-school at this station.

If we cross the river, nearly one mile wide, we pass through the gates and enter the walled city of Wuchang. This is the vice-regal city and many mandarins and

expectant officials live here. We find the Church of the Nativity served by the Rev. Mr. Partridge, the Rev. Mr. Roots, and three Chinese Deacons. We find the Boone School for Boys and the Jane Bohlen School for Girls, which was under the charge of Miss Ward, and St. Mark's Day-school, the Elizabeth Bunn Memorial Hospital for Women and Children, under Miss MacRae, also St. Peter's Hospital for Men, under Dr. Ludlow. This is an active missionary centre.

Going down the river we arrive at Ngan King. Dr. Merrins opened a new station here last year, and he is building up a new work at this point. A little further down the river, at Wu Hu, a great commercial city, we have a station served by a native clergyman. This station is regularly visited by the Bishop, and the work is carried on there.

We now come to Shanghai, the oldest and largest station of our Church's mission. Let us go five miles out of town to St. John's College. We shall find St. John's Chapel, a handsome church, standing on the lawn. It is the gift of a family in the United States. We find St. John's College, a fine new building, well equipped with teaching and scientific apparatus, and affording accommodation for 150 boarding-scholars. There is a grammar-school, a collegiate department, a medical and a theological school. The president is the Rev. F. L. H. Pott, who is assisted by a corps of foreign and Chinese professors and teachers. This college is one of the foremost of the mission colleges in China. Its graduates are to be found in the civil service of the government and in prominent business positions, as doctors, clergymen, and teachers in institutions of learning. Adjacent to the college are the homes of the Bishop and the college professors. About 200 yards away we find St. Mary's Hall, under the charge of Miss Dodson, with fifty girls. In addition to the studies in Chinese and English, these girls receive industrial training, they are taught to spin and weave, to cut out and make garments, to go into the kitchen and learn to cook, to keep house. They also learn to sew, knit, embroider, and do all sorts of fancy work. These girls grow up and marry Christian men. Wherever they go they make Christian homes, which become centres of light and leading amongst the surrounding darkness of heathendom. Next door to this school we find the St. Mary's Orphanage in a good building well adapted for its purposes. This work was begun by some of the girls in the school rescuing a baby which was discarded by its unnatural parents. The girls supported several orphans by the sale of their needlework until the work grew to be too large for them. Then help came from the home land and this flourishing institution has grown up from its humble beginning. These children are taught in the kindergarten and the primary school until they are old enough to be placed in St. Mary's Hall for more advanced studies. Mrs. Pott presides over the orphanage.

Not far from the orphanage we find a home for the single ladies of the mission, and close to it the training-school for women under the charge of Miss Crummer. These women are native Christian workers, middle-aged widows, who have shown some aptitude for the work of Bible-women. They live in this school for some months, and receive regular systematic training and instruction from Miss Crummer and the clergy. Bishop Graves says: "The school is pronounced by everybody to be doing excellent work."

Returning from St. John's to Shanghai, we find Archdeacon Thomson, who has been in the field for forty years, where he is known and esteemed by both the native and foreign population. The archdeacon is in charge of the stations and out-stations in and around Shanghai. At these stations there are churches or chapels and schools, and at some of these places there are hospitals or dispensaries. The Rev. Y. K. Yen has work at six places. These two gentlemen are assisted by a number of native clergymen, school-teachers, Bible-readers, and other workers. In

the Shanghai district there are thirty-eight stations and out-stations. There are 787 pupils under instruction.

MEDICAL MISSIONS AT SHANGHAI.

St. Luke's Hospital for Women and Children, under the charge of Dr. Mary Jamieson Gates, is doing a fine work in Shanghai. Across the street from the women's hospital we find St. Luke's Hospital for Men, under the charge of Dr. H. W. Boone, which has for twenty-eight years given relief to all applicants. Under the Rev. Mr. Woo, dispensary work is carried on at Kong Wan and San-ting Ko. There is a well equipped dispensary at St. John's College, and one at Kia Ding. From this we see that our mission, under the guiding care of its Bishop, is actively engaged in carrying on work at many centres, and that, while sadly in need of more clergymen and lay workers, it is making progress at all points.

SOCIAL AND POLITICAL CHANGES TAKING PLACE IN CHINA.

For more than half a century missionaries have been laboring in China, supplying the people with the Bible and the Prayer Book, and with hundreds of works on Christianity and on the various branches of western learning. Schools and colleges have helped to mould the thought of the rising generation. Hospitals and dispensaries have carried on a great work for the relief of human suffering. By personal effort and by means of native clergymen and lay workers we have endeavored to instruct the people in the great doctrines of Christianity. Progress has been slow, but it has been sure. In 1880 there were less than 25,000 Christian converts in China. In 1897 there are more than 75,000, and on comparing each ten years with the ten preceding years we can see that the progress is more and more rapid and the results are greater. Each new Christian convert means a man who will bring in another man. It means a family to be trained and brought up as Christians. At first the Chinese were intensely hostile to all foreigners, to their habits, customs, education, and religion. Now they have grown accustomed to our presence, they begin to value our western civilization, and they are finding out that our religion is not the devil's worship which they were taught to consider it.

THE CRISIS IN CHINA.

Just when the Chinese prejudice against us was giving way came the war with Japan, followed by the speedy collapse of the power of China. This was entirely due to the deep and widespread corruption of the Chinese Government. But for the intervention of Russia, China must have gone to pieces. After the war the Chinese were humiliated and sullen. They vented their ill-will on all foreigners, and this feeling culminated in the dreadful massacre of Kucheng, where the Church of England missionaries, men, women, and children, were torn from their beds and foully murdered. After this there came a revulsion of feeling, and the people themselves regretted the extremes to which they had gone.

DESIRE FOR REFORM.

In every province of China the land owners, or gentry, are the ruling class. They furnish the greater part of the *literati*, from whom are selected the government officials who rule over the people. Until recent times this class were bigoted, intolerant, content with their old learning, and opposed to all change. The long-continued effort of missions has had its influence on the most active minds among the gentry. Then came the war with Japan and its painful lessons. The clear-headed, thoughtful leaders of public opinion in China saw that affairs could not go on any longer in the old ways. China was going swiftly to ruin, would fall into anarchy and be divided up among the rival powers unless prompt and vigorous reforms were undertaken.

ACTION IN THE NATIONAL CAPITAL.

In Peking there are hundreds of officials and also hundreds of graduates of the highest class awaiting official appointment. Some of these influential men started a reform club under the very eyes of the imperial government, edited a reform paper, and advocated prompt action. The government became alarmed, imprisoned the editor of the paper, and broke up the club. The triumph of the conservatives was brief. The influence of the upper classes was in favor of new ideas, reform was in the air, and the imperial authorities were obliged to reopen the reform club, release the editor, and let him publish the paper; only asking for moderation and deprecating extreme measures.

FOUNDING OF NEW COLLEGES FOR WESTERN EDUCATION.

So much pressure was brought to bear on the Peking government that an imperial edict was sent to the governor of each province instructing him to open a college at his capital, where the new western methods of learning should be taught to the youths of the upper classes. Some of the governors received these orders with alacrity. Some conservatives did not like the new regime. The powerful governor of the great province of Shantung replied to the imperial rulers that he would comply with the order, but as no one wanted the college, nothing could be done. The reply came: "We gave the order because so many influential people in your province want it." The governor replied: "I have no place suitable for this college." The answer was: "Take one of the many temples in your city, empty it, and get it ready for this work." Then the governor said: "I have no funds." The reply came: "You have charge of the educational funds of the province. Take what you need and start the work." The governor sent some other evasive answer, when the imperial reply came short and sharp: "Obey your orders or we will dismiss you from office and install some one who will carry out our policy." The governor had to submit to the inevitable and get ready for the new order of things. He even had to go to the missionaries living in his city, whom he had opposed for years, and ask them to lend a hand in getting the new college started and finding suitable instructors for it. All over China the leaders of public opinion, the men who can read the signs of the times are in favor of progress.

HUNAN WAKING UP.

The Province of Hunan, in central China, is large and mountainous. Her hardy mountaineers are the best soldiers in China. It has been their boast that no white man could live or even travel in Hunan. It has been the centre from which emanated the vile literature attacking the Christian religion and making atrocious charges against the Christians. Now the chancellor of education, a high official, has issued an address to the colleges and students in the province, thousands in number, and he says to them: "I was opposed to all western learning and religion upon hearsay evidence only. The course of events made it necessary for me to study these things for myself. I find that I was misinformed, that western learning is valuable. I have read the Bible. It is an admirable work, and I now publicly withdraw my opposition to both the learning and the religious doctrines, and I advise you to study these things for yourselves." Such is now the attitude of many men who lead public opinion in China.

There is a city on the Yang-tse river where the Southern Presbyterian mission had tried for years to establish a station. It was a city of the upper classes, and they were bitterly opposed to all modern ways. Last year some of these men wrote to one of the missionaries: "Come and teach our young men western learning." The reply was: "If you want a man to teach western learning without Christianity

you can call some one else. I am a minister of the Gospel, and if I come I must preach and teach my religion and ask people to study the Bible. Grant me this and I will teach the western learning also." They answered: "We have been examining the Scriptures and find much good and no evil in them. We withdraw our opposition. Come and do as you wish. We will support you and pay all expenses."

At Wuchang Mr. Partridge, of our mission, was requested to give public lectures on western ideas, and his lectures were well attended. Mr. Partridge had added a new wing to the boarding-school for boys at his station. Already it is too small to hold the numbers who apply for admission. At our admirable college at Shanghai, where Mr. Pott is carrying on a most important educational work, there are many more candidates at the entrance examinations than we can accommodate, and the new and enlarged college buildings are crowded to their utmost capacity. At the annual commencement exercises the officials, in full uniform and attended by their staffs, come to the college hall and sit on the platform with us; thus by their presence publicly endorsing the work. Only a few years ago any one who would have said that such things were possible would have been ridiculed as a visionary. The reality exceeds our fondest hopes.

THE RELIGIOUS AWAKENING.

While the upper classes are yielding, and while many of them want our higher civilization and are no longer hostile to our religion, still many of them only want the material benefits of our modern methods. There is, however, an ever increasing number who, despairing of any good from their own old *effete* religious systems, are eagerly looking to the Christian religion to supply their great need. At Kucheng, where the English missionaries were murdered only a few years ago, more than 5,000 new Christian converts have been baptized. Mr. Ingle, one of our most useful missionaries at Hankow, reports 142 new Christian converts for the past year. From every side come the evidences of a greater desire for and appreciation of the Christian religion. Great numbers are still hostile, but the numbers who are in favor of Christianity can now be reckoned by thousands, where they were only few and scattered well-wishers in former years.

THE LATEST NEWS FROM HUNAN.

I have just read a letter from the Rev. Dr. John, an old missionary who had from time to time baptized men from Hunan who were living at his station (Hankow), and who were engaged in business there. These men had returned to cities in their native province, and had gained converts to Christianity there. Dr. John and Mr. Archibald, the agent of the Scotch Bible Society, learned that it might be possible to enter the Province of Hunan. They went there in a boat, were fairly received, until they reached a great city where the crowd attacked them and stoned their boat. Upon application the officials sent a guard-boat to protect the missionaries, but they could not land. At sunset a large boat came alongside of their boat and they were visited by some of the men Dr. John had baptized and quite a number of new converts. These were well dressed, well-to-do men, and they were very much in earnest. They asked to be baptized. Dr. John said: "These are trying times; my boat has been attacked, and but for the guard I should be injured. I cannot land. If you are baptized now you will be persecuted by those who are hostile to Christianity. I advise you to wait. I may come again when the excitement is less and then baptize you." They all said: "We have long hoped and waited for this opportunity. We cannot wait any longer. We must profess our faith and come out on the Lord's side. We are willing to take the consequences. If we are to suffer for the Lord's sake we will bear it." Dr. John said that, seeing

the deep devotion of these men, he felt rebuked for his lack of faith, and he baptized them.

I could go on and on, and weary you with the recital of what is now occurring in China, giving you the barest recital of facts. I hope that I have said enough to show you that the old order of things is passing away and that the new order is not only coming in, but that it has arrived, is an actual fact.

OUR PRAYERS ARE ANSWERED.

We have been praying for years for the opening of China. *China is opened.* Her wisest and her best people are now eager for reform. They are the newer generation, who are now about to assume the reins of government as the older generation pass away, and they say, Come over and help us. Year by year they are giving up their prejudices. They are willing to accord a respectful hearing and study to our Bible and our Christian doctrines and to allow their children freedom of thought and action in these matters. They wish for all that we can give them in modern thought and education, and they desire to remodel their moral, political and social institutions.

Our institutions are not best for them. These leaders of Chinese thought have a mighty task to perform. They have to assimilate all that we can give them and then they have to select and to adapt our learning and our religious systems to suit the Chinese mind and the Chinese customs—to hold fast to the great central truths, the essentials, and yet to conform to the Oriental modes of thought and feeling.

WHAT ARE WE DOING FOR THE CHINESE?

The number of the Chinese exceeds that of the white race. Our Church has one Bishop, nine American Priests and Deacons, and a little handful of lay workers, men and women, to try to give them what they ask for. The harvest is great, but the laborers are few.

Send the very best men in our Church to China as missionaries. We want men to be leaders of leaders in this great reform, which is to be the crisis, the turning-point, in the history of one of the great nations of the earth.

If we do our duty as a Christian Church, if we help our brother in his need, what a great and noble blessing will come to us from God! A Christian and a civilized China will be a great blessing to the whole world. God has wrought a great and mighty work in our day. Can we afford to neglect the great duty and the great privilege which He now offers to us?

H. W. BOONE, M.D.,
Medical Missionary to China.

WILMINGTON, DELAWARE, September, 1897.

QUEEN VICTORIA'S HOSPITALITY TO BISHOP INGHAM.

THE most distinguished attentions which Queen Victoria paid to any of the Bishops who attended the Lambeth Conference were shown to a Missionary Bishop, the Right Rev. Dr. E. E. Ingham, Bishop of Sierra Leone. Bishop Ingham dined with the queen at Windsor Castle, by her invitation, on the 28th, 29th, 30th, and 31st of August, staying there four days, "a thing," says one of the English Church newspapers, "which no colonial Bishop, and very few home Bishops have ever done before."

DOMESTIC MISSIONS.

FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

A LETTER FROM THE REV. MR. CHAPMAN.

I WROTE a short note a few days since in haste, saying that we were well, and had passed a favorable winter. My report will be made to the Bishop, and I desire now only to give a brief account of what we have done. Our grateful recognition is due, first, to the mercy that has spared us. With the close of last year's correspondence it seemed as though it might be a year of great destitution, if not of starvation, on account of the summer catch of salmon being very small, and indeed so small that the natives would neither sell at advanced prices, to any considerable extent, nor would those who might have been buyers tempt them to sell, for the most part, on account of consideration for them. We were likely to have been left without a supply of flour at the mission, through a mistake; but the captain of one of the boats made an extra trip to supply us, so late in the season that his boat had to fight her way through the ice, and it was a question whether he would be able to return. So both the mission and the trading station at this place were well supplied, and with a good winter catch of fish, we all came through the season of scarcity very well, and were able to relieve all real suffering that we encountered. The comfort of having good and judicious neighbors during a time of such considerable natural anxiety was inexpressibly great.

I am glad to be able to write that, although we felt unable to keep more than two or three boarding-pupils, yet the school never had so prosperous a year. The plan of holding the parents accountable for the attendance of their children worked almost to perfection, so that only two or three parents suffered their chil-

dren to get so many demerits as to lose their standing. Several hundred visits were made by parents to excuse their children, and the children themselves, seeing their elders so appreciative of their opportunities, were on their part better behaved than ever before, and most enthusiastic about their work. The teaching has been elementary, and it has not been possible to push individuals far in advance of the rest; but our faithful teacher has had the great satisfaction of seeing some half-dozen, who had been accounted dullards, come forward and take rank with the others of their age. The teaching has developed an undoubted interest in the Bible narrative. The children have drunk it in eagerly, and have spread it among their associates, and in many ways it has borne fruit. I most thankfully bear a pastor's testimony to the value of such service.

In my work of translation I have had the valuable help of a young man trained at the mission, a devoted communicant, and for a long time a member of my household. With his help the Gospels for the various Sundays and saints' days have been translated, so far as the Fourth Sunday after Easter. He has also been my attendant upon two missionary journeys, and has shown a disposition and capacity to undertake independent work.

November 9th to 17th, 1896, was occupied in a visit to the villages upon the Chageluk Slough, to the eastward from Anvik. It is my hope to establish a school there with a native teacher. The people show an excellent disposition, and have proven themselves in earnest about building a house for gatherings for instruction and worship.

On December 7th to 24th I visited them again, continuing my journey to the villages on the Innoko river. Here also I found the people friendly and well disposed, and had help in speaking to some of them from a former pupil. I may say here, that most of the young men who have been growing up during the past ten years are sober and steady fellows, and commend themselves generally to those who have dealings with them. Everywhere I found the people desirous of having some of our people settle among them, and while the desire for material advantage shows very plainly, still I think they are by no means blind to the advantages of the school, and of moral training. Frequently I have heard expressions which show that the thought of providence is not a strange one, and sometimes I have heard childlike expressions in which superstition and faith are occasionally curiously mingled. The sense of accountability to an unseen God, it seems to me, is not strong, and in the case of many of our communicants, especially, it has caused me bitter disappointment. I trust that those who have been accustomed to pray for us—for me and for this people—will remember us constantly at the throne of grace.

On Thursday, April 1st, I undertook a journey to the Kuskokwin river, taking with me Isaac Fisher, the young man whom I have mentioned, and visiting on our way the Moravian brethren at Ugavigamute, latitude $61^{\circ} 30'$, longitude 160° west from Greenwich. We went up the river to Vinisahle, latitude 63° , longitude 155° west. I was attracted to this region because it includes many Ingilik villages, and I found that from the Redoubt Kolmakof, which is perhaps one-fourth of the distance between the two places named, the remainder of the villages to the northward use both the Esquimaux and the Ingilik languages—the men being mostly Ingiliks, while many of the women appear to have been taken from the Esquimaux villages farther down the river, where the Russian Church has long had an opportunity for evangelizing the people, and where the Moravians have now for more than ten years been doing faithful work. The Redoubt Kolmakof is a trading-station

where I had a pleasant surprise in meeting an old acquaintance, the wife of the young man who has charge of the station, formerly a pupil in the school kept by Mr. Tuck at Unalaska. This lady and her husband received us with real kindness, and did everything in their power to make our journey successful.

The dialect in the remaining 200 or more miles between this place and Vinisahle is Ingilik, of a type nearer to that of Anvik than in any other district speaking the Ingilik language, except the Chageluk villages and the two or three villages near Anvik on the Yukon. It is much closer than that of the Innoko, or of the villages of the Nulato group, and we had no difficulty whatever in being understood. These people appear to have had very infrequent ministrations from any religious body. Most of them were absent from the villages on their spring hunt, and the remainder were in a destitute condition, from the same causes which led to the scarcity of food on the Yukon. We had the greater cause, therefore, to appreciate the kindness which they showed to us, for several times they supplied us out of their own scanty store, knowing that we had still a long journey, and expressing their compassion.

We should probably have concluded our journey without accident if we had not attempted to cross from Vinisahle to the Innoko without a guide; but we followed a hunting trail which led us out of our course, and for three weeks we wandered in the mountains, seeing no one from the time we left the Kuskokwin until we arrived at Anvik. We lost our entire equipment of sled, tent, dogs, sleeping bags, etc., except what few things we could pack upon our backs. Lately our packs were returned by a native who found them and who was looking for us for four days, until he had news of our trail having been found, going toward the Yukon.

I do not know that I have had any purer pleasure than I had in receiving the visits of our native friends on my return. There has usually been some suspicion of an ulterior motive; but on this occasion I began to understand that I was receiving neighborly attention.

After the breaking of the ice in the

rivers, I made another trip to the Chageluk, to stir up the people toward the building of the house of which they had talked so long. By the Divine blessing, this effort was successful. The talk has heretofore been such as to discourage those who would perhaps have been glad to help; but at this time the disposition of the village seemed changed, and a dozen men assisted to clear a space of ground in the best location accessible, and to haul out the sixty logs which were given by different individuals, and lay them up in a place of safety. It was close upon the fishing season, and as nearly everyone was occupied in making traps and nets, I thought it better not to press the matter any further at present, but to rest upon a voluntary promise to resume work later in the season.

The year has been marked, among other things worthy of note, by the successful beginning of the work of the Woman's Auxiliary. Regular meetings have been held, and the interest of the members has been unflinching. The work is new, and not so much has been accomplished as would have been done by disciplined workers, but the members have learned the great lesson of taking patiently the unravelling of their stitches, and perhaps there could be no better guarantee of future efficiency.

I have said so much in this letter of the scarcity of food, that I fear the impression may go abroad that we are often in danger of actual starvation. This has not been the case, and is still less likely to be so in the future, on account of the increasing shipments of provisions which are being made to this part of Alaska.

The native food supply is at times undoubtedly precarious. We look with the greatest possible interest upon the effort of the government to introduce the rein-

deer, and think it deserving of every encouragement. The recent trip of the superintendent of the Teller Station through this part of the country with a team of domesticated reindeer has proved the usefulness of such a team, even in our deep snow—a point which has seemed to me in doubt hitherto.

The recent excitement with regard to the finding of new placer mines affects us only indirectly. We note that new boats are being put upon the river year by year, but the gold fields are so far from us that except for the opportunities which offer for our people to get employment, working on the boats, cutting steamboat wood, etc., our circumstances are not greatly changed, and we are permitted to work on here and lay foundations in quiet.

We have not yet received any intelligence from home, except the barest outline of political news, nor have we seen a newspaper. The state of the mail service is discussed in the columns of the *Yukon Press*.

As at present situated, we are in doubt whether we shall be provided with means to prosecute work in the hoped-for boarding-school, and I have cut off every unnecessary avenue of expense until we hear what the prospects are for the coming year. It was unavoidable that we should have sent down an order for supplies for a year in advance; but I have made every effort during the past winter to adjust our expenditures to what we were warned to fear was coming upon us. Considerable sums have been given by members of our congregation here to meet extraordinary expenses, and had our means been greater I am sure our contributions would have been greater, too.

JOHN W. CHAPMAN.

ANVik, ALASKA, June 30th, 1897.

FIFTH ANNUAL REPORT OF THE MISSIONARY BISHOP OF OKLAHOMA AND THE INDIAN TERRITORY.

OKLAHOMA.

FOR the first few months of the past year we struggled with the depression incident to business uncertainty and "hard times." Latterly the feeling is better. This fall and winter we hope to see gain in the way of self-help, gradual, if not so

prompt as fully to fit the good crops and increasing business. During the year two serious calamities befell us—a destructive tornado at Chandler and a severe flood at Guthrie. The neighboring towns and some charitable people outside helped Chandler promptly, and Guthrie took

care of its own. Of our missions and other stations Alva, Chandler, Norman, Okarche, Oklahoma City, and Perry have from various causes retrograded; Anadarko, Darlington, Enid, El Reno, Stillwater, and Tecumseh have about held their own; Guthrie, Kingfisher, North Enid, Pawhuska, Shawnee, and Woodward have made some gain. A church has been completed at Shawnee so far as to be usable, and will presently be finished without debt. In the Cheyenne and Arapahoe missions, under the Rev. D. A. Sanford's care, a good mission house and chapel have been built and paid for at a sub-agency called Bridgeport, and the work has now a centre, and we hope a permanent one, in that neighborhood. Its advantage lies in the fact that in this neighborhood we come in competition with the work of no other mission to these Indians.

Our force of clergy in Oklahoma is practically the same as last year—the Rev. Messrs. A. B. Nicholas and A. V. Francis, in white work alone, and the Rev. D. A. Sanford, partly in white and partly in Indian, and the Rev. David Oakerhater, native Deacon, among the Cheyennes under the last named Presbyterian's supervision. Mr. Frank Jones and Mr. Frank Smith, postulants, have served as lay-readers, the first at Perry and Stillwater, the second at El Reno, Enid, North Enid, and Kingfisher, with the Priests-in-charge. Mr. Jones has now gone to Gambier, Ohio, for study. Mr. Smith will continue in the field.

We have now in Oklahoma ten church buildings, free from debt save to the Church Building Fund, four rectories, the Bishop's house, and two valuable lots not yet built on. The value of this property is \$18,800. This is a moderate estimate. In Oklahoma there have been: Infant baptisms, forty-two; adult baptisms, eighteen; confirmations, thirty-five; marriages, five; burials, seventeen. The offerings for home purposes amounted to \$2,957.10; those for missions, \$149.80. There are cared for, 217 families; communicants, 371; whole number of souls, 762. There are twenty-five teachers and officers in the Sunday-schools, and 169 pupils.

INDIAN TERRITORY.

This territory will share in a somewhat less degree in the prosperity incident to good crops and high prices. It is gaining steadily in population, and large and solid towns are growing up, despite the unsettled condition of titles and the vague plans for allotment of lands. I have some anxiety about our little Church properties, but I do not believe that in the end churches, schools, and hospitals will be pressed in the readjustment that is to be presently made, and I feel that that neither the Dawes Commission nor the Indian governments will rob us of what we hold only for the public good. I hope not. It would be a very grave wrong. In this territory we would have made uniform gains this year but for loss of workers and inability to get men at once to take their places. For these causes a serious check has been received at Muskogee, Wagoner, Tahlequah, Vinita, and Ardmore, all important points; and while South McAlester, Hartshorne, Purcell, Lehigh, Colgate, and some minor points have made good progress or held their own, they also have suffered from changes and insufficient care through lack of men. The Rev. Henry Tudor left the field in February, the Rev. W. H. Ayers worked for a few months at Ardmore and resigned, and the Rev. Dr. Lee and the Rev. A. H. Tyrer have left the field by reason of ill-health or infirmity. These places seem hard to fill. We have secured the Rev. C. E. Brandt for South McAlester and Hartshorne. Unless there are some young men, strong enough for this work, and able and willing to live on \$600 to \$800 a year for a time, our prospect for filling them is poor. We are probably no worse off than our neighbors; but small stipends, necessary from poverty and small missionary appropriations, joined with the meagre surroundings incident to new work seem uninviting to the kind of men who ought, for the next few years to do the most of this work. They should be men strong in body, not afraid of warm weather, equipped with common-sense, at least fairly educated, and for the first year or two at least some of them should be unmarried. If married there is a special need that they marry

women whose parents and friends do not think of the South-west as being akin to Dahomey or Botany Bay. I wish the Board could furnish us such men as well as more money.

No church building or rectory has been built in Indian Territory, but All Saints' Church, South McAlester, has been completed, paid for, and consecrated.

ALL SAINTS' HOSPITAL.

This hospital is at South McAlester, Indian Territory. It has done as good work and better this year than last. Mrs. Mary Forsythe, M.D., is still the efficient superintendent. The Rev. Dr. Lee has left the chaplaincy, where he did good work, and the Rev. C. E. Brandt succeeds him. Dr. C. A. Shaw has become house-surgeon. The number of patients has been 152: twenty-seven private pay cases, 105 from railroads or mines, paid for by contract or subscription, and twenty entirely free. Five only have died; 147 have been discharged. The earnings have been \$2,654.86. Improvements and enlargements, to the cost of \$360, have been made from the earnings, and offerings amounting to \$250 have been expended for surgical appliances, a horse and wagon, etc. I have received "specials" for the hospital to the amount of \$830. They have been largely used to clear off a small indebtedness. I ask offerings yet for the building's improvement, and for the care of charity cases. There are many such, and there is no other hospital that will take them in, either in this territory or Oklahoma. The Massachusetts Branch of the Woman's Auxiliary still sustains our good superintendent. We are very grateful.

In Indian Territory there have been: Baptisms (infant thirty-two, adult eleven), forty-three; confirmations, thirty-one; marriages, ten; burials, twenty; offerings for home work, \$2,093.31; for missions, \$64.58. There are 150 families, and 560 souls, of whom 232 are communicants. In the Sunday-schools there are forty teachers and 228 pupils. There are nine churches, one rectory, and the hospital; the whole modestly valued at \$16,000.

COMBINED STATISTICS FOR THE DISTRICT.

The statistics for the whole district are: Baptisms (infant, seventy-four, adult,

twenty-nine), 103; confirmations, sixty-six; communicants, 603; marriages, fifteen; burials, thirty-seven; families, 367; individuals in all, 1,400; Sunday-school teachers, sixty-five; pupils, 397; clergymen at work—the Bishop, four Priests, and one Deacon; clergymen canonically attached, but not at work, one Priest and two Deacons; candidate for Holy Orders, one; postulants, three; total offerings, \$5,262.79. Besides the hospital superintendent, there are two women workers among Indians—Miss Ida Roff, lace teacher at Anadarko, Kiowa and Comanche agency, and Miss Helen Giles, with the Rev. Mr. Sanford at Bridgeport. Miss Giles has just begun her work. I have no pledged support for her. Miss Roff has taught forty-two Indian women lace-making. They have earned an average (all of them together) of thirty-nine dollars a month. She is gradually getting nearer to them, that she may teach them spiritually as well as industrially.

I have omitted to mention the Rev. L. L. Swan, of Kansas, who serves successfully at Woodward and Alva, places inaccessible from other Oklahoma points.

"Specials" have been received as follows: From the Diocese of Albany, \$17.50; Arkansas, \$5; Central Pennsylvania, \$1.75; Chicago, \$56; Connecticut, \$315; Dallas, \$5; Indiana, \$10.30; Kansas, \$5; Kentucky, \$247.33; Lexington, \$8.73; Long Island, \$73.60; Maryland, \$106.56; Massachusetts, \$413.15; Minnesota, \$57; Missouri, \$235; Newark, \$29; New York, \$1,050.75; Ohio, \$763.34; Pennsylvania, \$794.24; Pittsburg, \$400; Southern Ohio, \$690.97; Virginia, \$27; Washington, \$5.60; West Missouri, \$13.50; Western Michigan, \$5; Alaska, \$5; unknown, \$5—total, \$5,346.12. This has been used for support of missions to white people (clergymen and lay-readers), \$1,425; Indian missions, clergymen, \$700; women workers, \$800; church building and payment of debts, \$700; Indian mission buildings, \$1,280; theological education \$50, and the remainder for the hospital debt and improvements on the hospital. I estimate that more than three-fifths of our present work is now dependent on these "specials." I most earnestly hope and pray that they will not cease, but increase, even though

the Bishop may not be able to go out of his field to any great extent this coming year, for the purpose of asking them.

During the past year I have, to my great regret and mortification, lost over two months' active labor by sickness. I was absent in the fall, also, for a month, and from April 4th to April 26th I assisted the Bishop of Pennsylvania in his Lenten confirmations, making twenty-six visitations and confirming 492 persons. I also confirmed thirteen in the Diocese of Connecticut at the Bishop's request.

For the coming year I plan but little building or enlargement of the work. What I hope for is a larger body of clergy, steadily at work, paid enough to stay, and fit enough for the work to use the "plants" that are now ours as they deserve to be used. I hoped to begin Colored work this fall. There is need and opportunity, but I cannot wisely undertake the added money burden.

FRANCIS K. BROOKE,
Missionary Bishop of Oklahoma and the
Indian Territory.

FIFTH ANNUAL REPORT OF THE MISSIONARY BISHOP OF SOUTHERN FLORIDA.

I SHALL return to my own work in Southern Florida with renewed zeal and energy, and by God's grace, I trust, with a new baptism of the Holy Spirit, which, I pray, may enable me to "have a right judgment in all things," that the part of Christ's Holy Catholic and Apostolic Church in Southern Florida may rejoice and smile as a garden of the Lord.

The news of the death of the Rev. Dr. Langford came like a thunder-clap upon the American Bishops at Lambeth. Distress, anxiety, and apprehension were written upon their faces as they met to talk the matter over and take suitable action in reference to the loss of our missionary chieftain. He had proved a most worthy successor of the late Rev. Dr. Twing, whose trumpet tones in the cause of missions were so well and widely known. So, while we mourn our loss, our trust is strong and unwavering that as God raised him up for the emergency, so He will give us a worthy successor. "He rests from his labors and his works do follow him."

Of actual work done since the 1st of September, 1896, I can say that I was constantly going until the middle of the following May, with the exception of the time given to the Missionary Council in Cincinnati, and a visit immediately afterward to Nashville, to solemnize the marriage of my son, having made one full visitation of my entire jurisdiction, and having gone over much of it a second time. I am thankful to say that in some parts, financial conditions have improved; but the very sad effects of our great

calamity, from frost, cannot possibly be overcome until once more the orange-trees shall bear their golden fruit.

The number of working clergymen remains about the same as in my last report, but the number of baptisms and confirmations has increased, a few more mission churches have been built, and altogether, I think, we have reason to "thank God and take courage."

I must, however, emphasize my great need for help in carrying on the work of the mission to the Seminoles. The Board has not, as yet, seen its way to make an appropriation for this Indian mission, and although I am devoutly thankful for the voluntary offerings which have enabled me to persevere in the work, I must confess to have had times of great anxiety and care in the effort to provide the missionary and his wife with daily food. They had the misfortune to lose two ponies, and, by the kind help of friends, I have been able to buy a pair of mules and a wagon, which I expect to drive down myself on the occasion of my next visit to the mission in October. I shall be five days and nights going through the country.

While I have felt that I must emphasize the needs of the Indian mission, I cannot close my report without saying that I trust that my helpers in my entire missionary work will increase, as the work is all encouraging,

WM. CRANE GRAY,
Missionary Bishop of Southern Florida.
LAMBETH CONFERENCE, LONDON; Au-
gust, 1897.

MISSIONARY INTELLIGENCE.

ALASKA.—Bishop Rowe writes, in a letter dated at Unalaska, September 4th last, as follows: "I am just returning from my visit to the Yukon. I have under my care a miner from the Klondike ill with typhoid fever and in a critical condition. Also the Roman Catholic superior of missions in Alaska, strange to say, who is suffering from a malignant carbuncle on the back of his neck. He has been almost dying, but is at last beginning to improve. He preferred to trust himself to my care rather than remain at St. Michael, under that of his fellow-Priests and the sisters. He is very much touched with my care of him. There are several other cases also on my hands of a more or less serious nature, and as there is no doctor on the ship, my skill in the science is greatly appreciated and taxed to a great extent. I trust God will help me and bless my efforts, so that my patients may reach San Francisco alive. For this reason, together with a detention of one month at Unalaska for a boat for Sitka, I feel it my duty to continue with these afflicted to San Francisco.

"Our ship ran aground in Behring sea and broke her propeller, and we have been seven days slowly making our way under sail to this place. Here she is beached, and a new propeller is being put on. I failed to reach Point Hope this year, but realize now that it was just as well, for the work on the Yukon needed my attention.

"Before sending my annual report I desire to say that I found the work more satisfactory and encouraging than last year, and the noble workers more full of godly satisfaction as to results. Mr. Prevost has gone to Circle City for the present, as a more convenient centre. I found all well."

ASHEVILLE. — The clergy of the Waynesville Convocation of the Missionary District of Asheville, at a meeting held July 20th, 1897, elected a committee to inform the Church what is the real ability of the district to sustain a

Bishop, and what the prospect of its early independence. The committee publish the following report:

There are good reasons for believing that the House of Bishops have deferred the selection of a Bishop for the Missionary Jurisdiction of Asheville because of the impression that this jurisdiction is unable to provide anything towards the maintenance of a Bishop, and that the outlook is unfavorable to its becoming within any reasonable period an independent diocese.

We believe this impression is a mistaken one, and that the territory embraced within the Jurisdiction of Asheville has a very considerable strength, numerically and financially, present and prospective.

That you may see this, we submit herewith a statement of facts, which are doubtless familiar to you, but which we have arranged so as to show at a glance how this jurisdiction compares with the other missionary fields. We think, after looking over these, that you will agree that the showing is very much in our favor.

We also call your attention to the present condition of the property and invested funds available for an endowment; also to the facts and figures contained in the journal of the jurisdiction for the year ending September 1st, 1896. We are hopeful that the present year will show an improvement over these in special cases, and throughout the jurisdiction as a whole.

We believe the jurisdiction could contribute \$1,500 a year toward the support of a Bishop, and furnish him a handsome residence.

We feel confident that with the stimulus the Church would receive from the undivided attention of a Missionary Bishop, the Jurisdiction of Asheville could within a few years be made self-supporting.

The Rev. R. R. Swope, D.D., the Rev. McNeely Du Bose, Thomas W. Patton, Haywood Parker, W. Herbert Washington, the committee appointed by the Waynesville Convocation of the Missionary Jurisdiction of Asheville.

ASHEVILLE, NORTH CAROLINA, July 20th, 1897.

WYOMING AND IDAHO.—The Rev. Sherman Coolidge writes in his last quarterly report, dated September 1st, as follows: "Our work among the Arapahoes is quite encouraging. We hope soon to build a log chapel in one of our settlements, near where our catechist lives. The ladies' guild has raised \$100, with which we hope to have the chapel built. We may not have enough funds for a board floor, and may have to content ourselves with a dirt floor for awhile, but we expect to have boards for the chancel. We hold service and preach regularly in the Indian agency church, at the government Indian school, and among the Colored soldiers at Fort Washakie."

FOREIGN MISSIONS.

FORM OF BEQUEST TO FOREIGN MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: For work in Africa, or China, etc., etc.

REPORT OF THE COMMITTEE ON FOREIGN MISSIONS OF THE LAMBETH CONFERENCE.*

YOUR committee heartily thank Almighty God that He has kindled throughout our communion an increasing zeal for the extension of the Kingdom of Christ our Lord, and for the salvation of souls, and that He has so abundantly blessed the efforts which have been made—a blessing granted, we doubt not, to encourage us all to far greater labors, prayers, and self-denial. In the last ten years we note especially the great proofs of the regenerating power of the Holy Spirit, and the fitness of the Gospel for all races, which have been displayed in the newly opened countries of Africa. Yet we see that zeal in this cause is still the enthusiasm of a few, and that the Church has yet to be far more fully aroused to recognize, as a necessary and constant element in the spiritual life of the Body and of each member of it, the fulfilment of our Lord's great commis-

sion. Our responsibility in this matter is vast and daily increasing, whether we consider the awful fact that there are still so many of our fellow-men unreached by the Gospel; or consider that so little interest has been taken in the evangelization of the Jewish race, and that so little systematic effort has been made to win the followers of Islam, although there is abundant encouragement from what has been done, and the opportunities now, especially in India, are unique; or whether we look at the great number of points at which Churches of our communion are in local contact with heathen nations, or at the responsibilities of the British Empire in India and in the new protectorates in Africa, or at the great fields ripening for harvest in such regions as China and Japan—China, where western influence seems to be increasingly welcome, and where there are signs that the blood of martyrs has not been shed in vain; Japan, where, from the characteristic independence of the people, a crisis in the history of the Church seems to be imminent, and to call for the utmost care in the higher Christian education, and the training of those who are to hold office in the Church.

Your committee have entered with some detail into the matters which have been referred to them, but they desire first to draw attention to some general considerations which cover the whole ground.

The first duty of the Church is intercession. The observance of a special day of intercession in connection with the Festival of St. Andrew appears to have led to a considerable increase in the personal offers for missionary work. Your committee desire to urge upon the whole

* Names of the members of the committee: Bishops of Algoma, Calcutta, Caledonia, California, Missionary Bishop of Cape Palmas, Bishops of Christ church, New Zealand; Chota Nagpur, Colombo, Columbia, Bishop in Corea, Bishops of Crediton, Down and Connor, Duluth, Durham, Bishop in Eastern Equatorial Africa, Bishops of Exeter, Falkland Islands, Jamaica, Bishop in Jerusalem, Kiu Shiu, Bishops of Lebombo, Lucknow, Madras, Mauritius, Minnesota, Bishop-Coadjutor of Minnesota, Bishops of Mississippi, Missouri, Moray and Ross, Moosonee, Newcastle (chairman), New South Wales: New Hampshire, Norwich, Bishop Oluwole (Western Equatorial Africa), Bishop of Osaka, Bishop Phillips (Western Equatorial Africa), Bishop of Rangoon, Bishop Royston, Archbishop of Rupert's Land, Bishops of St. Andrew's, St. John's, Kaffraria, Missionary Bishop of Shanghai, Bishops of Shrewsbury, Sierra Leone, Southampton, Bishop in South Tokyo, Bishops of Stepney, Tasmania, Texas, Tinnevely, Missionary Bishop of Tokyo, Bishops of Travancore, Walapu, Bishop in Western Equatorial Africa, Bishops of Wyoming and Idaho, Zanzibar.

Church the urgent duty of making these days of intercession a reality in every diocese and every parish, and they desire to commend for the general private use the admirable noontide missionary prayers drawn up for the use of the sister Church of America.

Your committee observe with gratitude to God that a very large number of students in universities and colleges throughout the world have realized so keenly the call to missionary work, that they have enrolled themselves in a Student Volunteer Missionary Union, and have taken as their watchword, "The Evangelization of the World in this Generation." A large number of these students are members of the Anglican Communion, and it seems the plain duty of that communion to provide channels through which such newly awakened zeal may find outlets in earnest, sound, wise work. The time seems ripe for a forward movement in the missionary campaign, and your committee trust that one result of this conference will be to give missionary work a far greater prominence than it has yet assumed in the minds of many Churchmen.

Experience has shown the necessity of strong centres of work, the value of community missions, especially in India, the special work of the universities in touching the higher intellectual life of non-Christian nations, the value of the work of women, of medical missionaries, of industrial missions, and the importance of realizing the principle, "to him that hath shall be given," if a rich harvest is to be reaped. With the accumulated experience of the last century, the Church has now a great opportunity to begin a fresh epoch with greater love for the Master and for the souls for whom He shed His blood, and with greater knowledge than ever before.

The cause of missions is the cause of our Lord Jesus Christ. May this be our aim, as it will be our highest glory, to be humble instruments in carrying out the loving will of our Heavenly Father; in lowliness of mind, praying for the Divine blessing, and confident in the Divine promises, ministering the Gospel of the grace of God to the souls that we love; and thus, in promoting the kingdom of truth and righteousness, may we fulfil the sacred mission of the Church of God, by preparing the world for the second Advent of our Lord.

A. (I.) THE DUTY OF THE CHURCH TO THE FOLLOWERS OF ETHNIC RELIGIONS.

Your committee have had in view the non-Christian peoples, other than Jews and Mohammedans, in two great groups: Those who may be called literate, in as much as their creed rests more or less directly on ancient writings, and implies a more or less complete philosophy of life; and the illiterate, whose beliefs and rites are matter of tradition and custom, and are not, as a rule, associated with any instruction in conduct.

We see that Christian zeal for the conversion of the heathen is apt to be dulled, especially in regard to the literate systems, and perhaps in particular to Buddhism, by an exaggerated or false opinion of their excellence. While we thankfully recognize the work of God the Holy Ghost, in many glimpses of truth, theological and moral, which appear in these systems, we are bound to assert, first, that no such system, as a whole, supplies in any adequate degree the truth about God and about man's relation to Him, or presents any sufficient motive for right conduct, or ministers to man any strength higher than his own to aid his weakness; and, secondly, that, apart from any estimate we may form of such systems, it is a matter of Divine revelation that in Jesus Christ alone there is salvation for men, that He has been constituted the Saviour and King of mankind, and that to Him are due the loyalty and love of every member of our race. The books in question are known, to all but very few, by extracts only, and a few passages culled from a mass of what is generally puerile, false, or even corrupt and corrupting; they inevitably appear, when translated into language moulded by Christianity, more Christian than they are. Further, such excellent precepts and ideals of conduct as they exhibit are generally vitiated for those who possess them, by a philosophy which destroys or paralyzes the sense of responsibility.

This appears in the results. These religions have not produced, to any considerable extent, the conduct which they appear calculated to produce; their temples are too often scenes of vice, and the lives of their so-called priests, in some countries at least, too often conspicuous examples of evil. To the mass of the people the contents of their books are almost unknown, unless in the case of

certain popular stories, and the practical religion of the masses is unaffected by them. The majority of those who are classed as believers in these literate religions, are worshippers of demons, or of goddesses of small-pox and cholera, and the like; of most it may probably be said with truth, that they have no notion of any supernatural being who is not malignant. Their religion is one of abject fear, not of love or of moral conduct.

Recent attempts to establish in the light of Christianity a purified Hindooism or Buddhism, while they may claim some admiration, cannot be regarded as providing possible substitutes for the Christianity of the Church, based as such schemes are on pantheism or atheism, and denying, as they all do, the Deity of Jesus Christ. Rather they call for our utmost efforts so to establish and equip the visible Kingdom of Christ in these lands, that men who are now being detached from the faith of their ancestors may find their home among His people. With this great end in view, while we rejoice over every individual conversion, and recognize as one great spring of missionary enthusiasm the desire to save the souls with whom we are brought in contact, we would urge upon all who are engaged upon this work the paramount importance of building up the Body of Christ, never losing sight of the great principles of Church order and constitution, and watching with the utmost earnestness over the spiritual growth of those who have been baptized. We offer an earnest caution against the waste of strength in sporadic and unsystematized missions, conducted by some Churchmen apart from the guidance and brotherhood of the Church, whilst we recognize unhesitatingly the loving devotion which deserves to be guided into channels that may permanently enrich the Church of Christ.

Among the illiterate races of the world, those of Africa claim a prominent place. The recent acceptance of Christianity by many tribes of Central Africa constitutes at once an encouragement and an appeal: an encouragement, because of the evidence which is forthcoming of the readiness of the evangelized to become themselves evangelists; an appeal, because of the proof which the acceptance of the truth by these tribes affords of the preparedness of kindred tribes for the

preaching of the Gospel of our Lord and Saviour Jesus Christ.

We would emphasize the necessity of stronger efforts to bring to the native races those gifts of God, which alone can form in them the character necessary to stand against the present inrush of our civilization, so deadly to the untaught heathen. The present activity of Mohammedanism makes it the more necessary to enter quickly into the doors which are now open in those lands.

Turning to the methods by which the propagation of the Gospel is effected, we thankfully note a rapid increase in the number of women who are giving themselves to the service of the missionary Church; a service in which a special and honorable place appears to be reserved, in God's providence, for such devotion, especially at the present critical point in the Church's growth. Under many forms of national life and custom, it is only by women, that women, on whose influence so much depends, can be reached; and this constitutes a pressing call to the women of our own communion to offer themselves for this work.

We notice with like thankfulness, the increased employment of medical missionaries in the mission field, exhibiting as their ministry does the benign character of our Blessed Lord, who went about doing good to the bodies as well as the souls of the people.

Realizing the special dangers which arise from isolation and loneliness we commend the practice of missionary clergy and laymen going forth two by two; and we believe that, under some circumstances, notably in great centres of work among the heathen, there may be special advantages and safeguards in community life.

If we pass, without further remark, the great function of education as a missionary agency, it is only because its importance and value are obvious and undisputed.

We would emphasize the necessity of a closer acquaintance with the smaller details of custom and life of those to whom the missionaries, men and women, are sent; ignorance of which so often causes unknown and unintended, but none the less real, friction between the workers and both converts and heathen.

Above all there is required personal holiness in all who go into these heathen lands from Christian countries. For while our missionaries tell us that the

greatest obstacles to their work, on the side of the heathen themselves, are the tyranny of caste without and the paralyzing influence of pantheism within, they agree that a greater hindrance still is the inconsistent life of too many professing Christians.

A. (II.) THE DUTY OF THE CHURCH TO THE FOLLOWERS OF JUDAISM.

On the second sub-head, "Judaism," your committee have to report as follows:

It is difficult to ascertain the number of Jews by race and religion now in the several parts of the world. The total number is probably less than 10,000,000. Of these Europe contains about 8,000,000, America about 1,000,000, Africa about 350,000, Asia about 300,000, and Australia about 20,000. These are rough estimates, but they come in the main from a well informed quarter. Jerusalem is again a city of the Jews, about two-thirds of its total population of 60,000 being Jews; whereas twenty years ago the proportion was trifling.

In England, which contains from 100,000 to 120,000 Jews, they are chiefly congregated in London. Five parishes in the Deanery of Spitalfields, with a total population of 56,000, have 34,000 Jews.

In the United States, the largest number of Jews is found in New York. Other cities with large Jewish populations are Cincinnati, Philadelphia, Baltimore, New Orleans, Chicago.

Several agencies exist in connection with the Church for the purpose of evangelizing this people, viz., the London Society for Promoting Christianity amongst the Jews, the Parochial Mission to the Jews' Fund, the East London Mission to the Jews, Jerusalem and the East Mission Fund, and the Society for Promoting Christianity among the Jews, in connection with the American Board of Missions.

There are, besides, other active agencies carried on by other bodies, or of an undenominational character.

The number of these missions, and their independent action, lead often to an overlapping of their operations, which must be both wasteful and hurtful; and Jewish inquirers are apt to wander from one to another without obtaining lasting benefit from any.

The evangelization of the Jewish people is beset with special difficulties. At

the outset we are met with the formidable difficulty of finding duly qualified missionaries. For this work men need to be well acquainted with Jewish modes of thought, and in a large number of cases it is advisable that they should be able to speak in languages with which the Jews are familiar. They have to do with a people who are either strongly imbued with rationalistic views, or deeply attached to their traditional forms, drawn, as they hold, from a religion once divinely given.

Again, the consequences of receiving Baptism are of the gravest character, the convert being cut off from his family and people as one dead, and cast adrift on the world; severe bodily suffering and loss of goods being sometimes inflicted besides. It is everywhere found that the fear of these terrible results keeps back from Baptism many whose life and practice appear to point them out as believers in our Lord; and the necessity of providing in some way for those who have the faith and courage to confess Christ increases the difficulty of the case.

The evidence at the disposal of your committee appears to show that the great mass of the poorer Jews know practically nothing of the Old Testament. But it seems clear that the Jews are increasingly willing to listen to Christians who speak to them of the Scriptures of the Old Covenant, and are learning to regard as a great teacher Him who is the theme of the New Testament.

The New Testament, which has been translated into Hebrew and other languages for the use of the Jews, is widely read by them; but the doctrines of the Holy Trinity and of the Atonement seem almost insurmountable obstacles in the way of many.

When religious knowledge has spread among the Jews, the breath of the Holy Ghost may come, and the dry bones will live again. Our position with regard to the Jews is specially favorable in this respect, that their Scriptures are our Scriptures, and their God and Father is our God and Father.

It is impossible to doubt that a fairly considerable number of Jews in each year do earnestly and honestly seek Baptism, and from such it should not be withheld. But we read the signs of modern times in the ancient prophecies (Isa. xxvii. 12, Jere. iii. 14): "Ye shall be gathered

one by one, O ye children of Israel"; "I will take you one of a city, and two of a family, and I will bring you to Zion."

Medical missions are carried on in many places with much success.

The Anglican Church appears to be fitted in a special manner to gain the good-will of the Jews, first, because the English-speaking people show themselves just and kindly toward their race, and also because the liturgical services of the Church are such as to win their attention and admiration, their own worship being of a similar character. The Book of Common Prayer has been translated into Hebrew and circulated among them.

But one of the greatest hindrances which impede the work arises from the strange lack of interest manifested by the Church in the evangelization of the Jews. But scant attention is given to their religious needs, and missions to Jews have shared but little in the rising tide of evangelistic effort which marks our age.

Yet our Lord gave them precedence and the Gospel is the power of God for salvation to the Jews first.

Why should not similar zeal be shown for the conversion of the Jew as of the Gentile? Why should the annual day of Intercession be held in behalf of the Mohammedan and heathen world only, and not also for the salvation of Israel? If this great work were given its true place in the missionary efforts of the Church, we might surely expect that a far richer blessing would descend on her labors than even now is vouchsafed her.

As to the means to be employed, it appears from the evidence that the Jews receive the visits of Gentile Christians more readily than those of Jewish converts to Christianity; while, on the other hand, it is agreed that the latter understand very much better the Jewish mind, and can deal more clearly and effectively with Jewish difficulties. This being so, the committee can only advise that both agencies should be employed, and that care should be taken to use in each place the kind of agency best adapted to its circumstances.

A. (III.) THE DUTY OF THE CHURCH TO THE FOLLOWERS OF ISLAM.

(a) Islam is distinct from both Judaism and heathen religions, and needs special attention and treatment.

Your committee would base the claims of Islam on the missionary energy of the

Church on the following considerations:

(1) THE NUMBER AND DISTRIBUTION OF PROFESSED MOHAMMEDANS.

The total population of the world is estimated at 1,500,000,000; of these one-seventh are Mohammedans, distributed as follows: In Europe, 5,750,000; in Asia and the Eastern Archipelago, 169,000,000; in Africa, 40,000,000; in Australasia, 25,000.

More than one-fourth of these are citizens of the British Empire, the Mohammedan portion of the population of India alone being returned at the last census as 57,321,164, and therefore have a special claim on the charity of their more favored fellow-subjects.

(2) THE CHARACTER OF ISLAM.

The amount of truth contained in Islam, such as the doctrine of the unity, personality, and sovereignty of God, and some good habits inculcated, such as the habit of worship and temperance in certain matters, may be used as a foundation on which to build the superstructure of Christian truth.

(b) With regard to what has been done, and what is now being done, the committee would call special attention to the inadequacy of our efforts.

Until the present century very little systematic spiritual effort appears to have been made to convert Mohammedans.

As regards the work of the present century there have been the efforts of magnificent pioneers, but we need something more; we need continuous and systematic work, such as has been begun in the Diocese of Lahore and some other parts of India, and which has already borne considerable fruit.

The attention of the committee has been called to the following special works already undertaken:

(1) The temporarily suspended work in Constantinople; (2) the educational and other work in Egypt, Palestine, and the adjacent countries; (3) the pioneer work in Persia and Arabia; (4) the work in India, especially in the Punjab, and in Madras; (5) and last, but not least, the effort of the Bible societies to circulate the Bible among Mohammedans.

(c) The opportunities of the present time.

Under this head it is to be noticed that

(1) Never since the Crusades has the

attention of western Christendom been so forcibly directed to Islam and its followers as at present.

(2) The optimistic view of Islam lately held by many Christians has been effectually destroyed by the history of the Armenian massacres.

(3) The toleration which follows in the wake of civilization generally, and especially in the British Empire, has reduced very considerably the danger to the life and liberty of those who make efforts to convert Mohammedans to Christianity. As has been pointed out by an eminent writer, India is the place where Christian and Mohammedan can meet most fairly with a prospect of mutual understanding. This rare opportunity involves a corresponding obligation which the Church should not be slow to recognize.

(4) The growth of a spirit of dissatisfaction with Islam is now showing itself among Mohammedans in parts both of Europe and of Asia.

(5) The abolition of the legal status of slavery in parts of eastern and western Africa sets slaves free from the necessity of professing the religion of their masters.

(6) Some recent political events in Africa have tended to lower the military prestige of Mohammedanism in that country.

(d) The methods to be employed.

The committee would call the attention of those concerned in this work to the following points:

(1) That one of the chief needs of the present time is clear, accurate, reasonable statements of positive Christian truth, especially with regard to the nature of God, the Holy Trinity in Unity, the Divine Sonship of Christ, the character of God, the balance of moral attributes in God, the essential character of morality, the nature of sin, the need of atonement and holiness.

(2) That it is essential that there should be on the part of missionaries a thorough and patient study of Mohammedanism, also a knowledge of Arabic; that they must show absolute fairness in dealing with the doctrines of Islam, and the character of Mohammed; and that care should be taken not to lose sight of the points of contact between Christianity and Islam, whilst discussing the points of difference.

(3) That missionaries should, as a rule, not be sent singly, in order to avoid those

false charges against their moral character which are a favorite weapon of attack.

(4) That those who undertake this work should, as a rule, be men who have received a special training for it, and should be exclusively set apart for it.

(e) The direction which our efforts might most profitably take.

It is to be noted under this head

(1) That there are special opportunities for such work at the present time in the dioceses of Lahore, Lucknow, Eastern and Western Equatorial Africa, and Zanzibar; particularly in the cities of Delhi and Hyderabad, and among the Hausa people of the central Soudan. It is very desirable that these districts and places should be effectively occupied.

(2) That more use might be made of such helps as are provided in this country and America and elsewhere, especially by the Indian Institute at Oxford, for the training of men to be employed in such work.

B. DEVELOPMENT OF NATIVE CHURCHES.

In considering the "development of Native Churches" your committee have had before them an exceedingly wide and difficult subject, and in seeking to learn the facts have listened to statements about the present condition of the work from Bishops in the countries where the question is of importance, and have also had short summaries of the facts placed before them by the same Bishops.

It seems to them that the method of the development of a Native Church is greatly modified by the political and social state of the country in which such a Church is planted, and also by the question whether the native race is one which is already decadent and likely to pass away in the near future, or a race of strong vitality, which is likely to maintain itself, or even to expand.

The subject regarded from the side of race seems naturally to be divided into four heads:

(1) Races diminishing, or that will be absorbed in white races, as the Maoris of New Zealand, and the Indians of North America.

(2) Races which will continue numerically vastly in excess, though white races exist among them as a dominant minority, without absorption or amalgamation, as in India, equatorial Africa, and some of the Pacific Islands.

(3) Races wholly distinct and existing

side by side, where both are expanding and not amalgamating, as in South Africa.

(4) Races independent and likely to work out their own development and to form independent National Churches, as in Japan and China.

Under the first head the facts reported from New Zealand show that while a native Ministry exists, ministering to the Maoris, it does so under the constitution of the Church of the Province of New Zealand. There is, therefore, no need for the separate organization of a Maori Church.

Similar evidence has been given as to the Indians of North America. Though they are vastly more numerous than the tribes of New Zealand, and, perhaps not diminishing markedly in numbers, and though there is among them, as among the Maoris, a native Ministry, the facts seem to show that a separate Indian Church will not permanently maintain itself apart from the Church of the white race.

In India, Africa, Japan, and China, however, though the political and social circumstances are different in each case, we may ultimately expect to see, as the result of missionary labors, autonomous Churches supported and governed in whole or in part by the native races of these countries. As the problem arising in each country is a separate one, and as it is impossible to give in detail all the facts as presented to us, we have tried to summarize in each case the main facts and to indicate where development is evident.

In doing this we have had regard to the development of the Church (a) in its organization, and the establishment of a native Ministry (b) in self-support, (c) in spiritual character, and (d) in self-extension. If, in any case, a Church is developing in all these directions we ought to have good hope that it will become at no distant day an independent Church, bound to us by no other bonds than the one faith and one communion in the Church Catholic.

(a) *Organization*.—The Church in India has attained to a considerable degree of organization, both by the development of the Episcopate, and by the formation of diocesan and other councils; yet it must be admitted that the native portion of the Church has not yet reached an adequate consciousness of corporate

life. There are as yet no Bishops of Indian race. So far as pastoral work is concerned, the development of the Indian Ministry in most cases keeps pace with the growth of the Christian community. But the number of ordained native missionaries directly engaged in evangelizing their own countrymen is small.

(b) *Self-Support*.—In some parts there has been a marked increase in contributions for religious purposes, but the Church as a whole is very backward in this respect. This is due in part to a mistaken policy in the early development of missions in India.

(c) *Spiritual Character*.—There are many earnest and faithful Christians, lay as well as clerical, who, with their families, are lights among the heathen. But it must be acknowledged that too often there is a deficiency in energy, moral courage, and power of initiative; and that caste still grievously exercises its baneful influences. These defects, however, are to a large extent counterbalanced by fruitfulness in the milder graces of gentleness, patience, sobriety, and meekness.

(d) *Self-Extension*.—With some bright exceptions, especially in parts of southern India and of Ceylon, there is a want of definite effort for self-extension originating in the Church itself.

AFRICA.

(a) *Organization*.—In Africa, south of the Zambezi, the Church possesses a provincial organization; in dioceses lying north of the Zambezi, e.g., equatorial Africa and Sierra Leone, the churches are still in direct connection with Canterbury, and possess local constitutions approved by the Archbishop of Canterbury. In the Missionary Jurisdiction of Cape Palmas and Parts Adjacent, which embraces the republic of Liberia, there is an organization under the fostering care of the American Episcopal Church and having an African Bishop with full powers at its head and a staff of workers made up almost entirely of Africans. The idea of establishing churches, self-supporting, self-extending, and self-governing, is steadily kept in view. In addition to the Bishop of Cape Palmas, of the American Episcopal Church, two African Assistant-Bishops have been consecrated in recent years, and have rendered valuable assistance to the Church in the Yoruba country. The appointment of native assistant

Bishops would appear to be an important step toward the realization of full native control. In west Africa, and, to a certain extent, in central Africa, the native clergy commonly hold more or less independent cures; in south Africa they are very seldom placed in positions of entire responsibility. The idea of corporate life needs enforcement to prevent a spirit of congregationalism.

(b) *Self-Support.*—In south Africa considerable financial support is still received from English societies. In Zanzibar, with the exception of some voluntary help on the part of the native Christians in building churches, mission-houses, etc., the mission is supported by grants from England. In west Africa, the churches in Sierra Leone, in Lagos, and the Delta of the Niger are self-supporting, with the exception of the support of the Bishops; while in the interior, the churches are aided by annual but diminishing grants. In Liberia the work is almost entirely supported by the American Church; but increasing local contributions are also made toward it. In Uganda, so far as the Native Church is concerned, and apart from the salaries and expenses of the foreign missionaries, the work is entirely independent of extraneous aid.

(c) *Spiritual Character.*—In Uganda the standard of Christian life is high—very high as contrasted with the standards of the heathen. In south and west Africa the lives of the clergy and of many of the laity afford much encouragement and hope as to the future of the African churches.

(d) *Self-Extension.*—In Uganda a strong missionary spirit is the distinguishing feature of the Church; in the west of Africa greater missionary vigor is to be desired.

Your committee would recommend the adoption on the part of the conference of a resolution expressive of its deep sense of the evils resulting from the present condition of the drink traffic on the west coast of Africa, and of the hinderance which it presents, not only to the development of native churches, but also to the acceptance of Christianity by heathen tribes.

SOUTH PACIFIC ISLANDS.

The mission of the Anglican Communion in the south Pacific, excluding New Zealand and New Guinea, is confined to

Melanesia, and to work in Fiji, not, however, among the Fijians, but among the imported laborers from other islands. In Melanesia the native clergy are about equal in number to the white clergy and take their place among their white brethren on equal terms. This mission has distinguished itself by determining to work, as far as possible, through the natives themselves from the very beginning.

Spiritual Character.—A very high level of spiritual character has been developed in almost all the groups included in Melanesia.

Self-Extension.—The native Ministry, however, is not yet supported by the Native Church, but the first steps to attain this object have been taken. The Melanesians have shown marked missionary zeal, as evidenced by the number of teachers and clergy who have been sent to islands inhabited by totally distinct races.

The committee have heard with thankfulness that the mission to New Guinea is about to be revived by the Australian Church under the leadership of a Missionary Bishop.

CHINA AND JAPAN.

In China and Japan we meet questions of a different class. Both are the homes of strong and vigorous races, entirely independent of the white races politically, and with a keen sense of nationality.

In Japan, the English and American missions have united to form one Japanese Church called *Nippon Sei Ko Kwai*, having its own constitution and canons, though as yet presided over by the English and American Bishops. There is a strong body of Japanese clergy, and self support is being pressed upon the converts, but the prospect of financial independence is still distant. It is, however, only a question of time when the Church in Japan will become self-governing and self-supporting.

The Christians of the *Nippon Sei Ko Kwai* are drawn chiefly from the middle classes, the highest and lowest strata being as yet very little touched. That the upper classes should come in slowly and one by one is not surprising, for since their old religions have lost their hold upon them they are very generally agnostics, and their circumstances lead them to look at Christian doctrine in a purely critical and utilitarian spirit.

Meanwhile, the influence which Christianity exercises on those who do accept it, is seen in the very large extent to which they are to be found in minor posts of public trust, as judges of small districts, heads of local police, etc., where strength and uprightness of character are especially required. Though disappointments are frequent among others, especially as regards purity of life, the clergy have proved themselves to be men of stability and high Christian character. From the first the Church has recognized its missionary duty, and it has instituted funds, though not on a very large scale, for extension both in Japan itself and in the newly acquired island of Formosa.

In China, there is a considerable number of native clergy who are counted by their Bishops most zealous and faithful men, and the number of Christians is steadily increasing, in spite of much persecution and the hostility of the literary and ruling classes. Self-support advances slowly, owing to the poverty of the people, but is steadily worked for in all the missions; and the stability of the Chinese character assures us that the work will be permanent, and that a strong Chinese Church will be formed in the future. The first step has been taken this year in the coming together of the English and American Bishops in conference at Shanghai, for union among the various missions must naturally precede the establishment of a national Church.

OVERLAPPING EPISCOPAL JURISDICTION.

The president of the conference, having referred to the committee on foreign missions a resolution passed unanimously by the conference of English and American Bishops, held at Shanghai on April 3d, 1897, in reference to certain questions arising out of overlapping episcopal jurisdiction of independent Churches in full communion with each other, with other documents, including an important communication from the Board of Managers of the Domestic and Foreign Missionary Society of the American Episcopal Church, the committee, having before them the records of the Lambeth Conferences of 1867, 1878, and 1888 (see pp. 97, 130, 175, 283, 321, S. P. C. K. Ed.) recommend this conference to adopt the following resolutions:

Resolved: That this conference affirms and confirms the following principles:—

(a) That, while it is the duty of the whole Church to make disciples of all nations, yet, in the discharge of this duty, independent Churches of the Anglican Communion ought to recognize the equal rights of each other when establishing Foreign missionary jurisdictions, so that two Bishops of that communion may not exercise jurisdiction in the same place, and the conference recommends every Bishop to use his influence in the diocesan and provincial synods of his particular Church to gain the adhesion of the synods to these principles, with a view to the framing of canons or resolutions in accord therewith.

(b) That where such rights have, through inadvertence, been infringed in the past, an adjustment of the respective positions of the Bishops concerned ought to be made by an amicable arrangement between them, with a view to correcting, as far as possible, the evils arising from such infringement.

(c) That when any particular Church contemplates creating a new Foreign missionary jurisdiction the recommendations contained in resolution I.* of the conference of 1867 (p. 97, S. P. C. K. Ed.) ought always to be followed before any practical steps are taken.

CONCLUSION.

It will be seen that we have dealt with the matter entrusted to us in its broad outlines, without attempting even to mention all the missions which in an exhaustive review would have claimed our attention, and we express the belief that the problem of the establishment of completely autonomous Native Churches, while it is still in process of solution, is being surely worked out by patience, and charity, and apostolic labors.

C. RELATION OF MISSIONARY BISHOPS AND CLERGY TO MISSIONARY SOCIETIES.

Missionary societies occupy somewhat different positions in the various branches of the Anglican Communion. In the Protestant Episcopal Church of the United States of America the General Convention, being the representative body of the whole Church, is also a Board

* The words are as follows: "That it appears to us expedient, for the purpose of maintaining brotherly intercommunion, that all cases of establishment of new sees, and appointment of new Bishops, be notified to all Archbishops and Metropolitans, and all Presiding Bishops of the Anglican Communion."

of Missions, and its executive is a Board of Managers, selected by this Board of Missions. There is also a Church Missionary Society which acts as an auxiliary to the Board, assigning its funds to the missionary jurisdiction which it desires to assist, but not claiming to appoint or assign the several spheres of work to the clergy. The Missionary Bishops, selected by the House of Bishops, appoint their clergy, with the approval of the Board, and assign them spheres of work, reporting to the Board of Managers what they propose to do with the funds appropriated to them. The principle is maintained that those who subscribe the funds have, through their representatives, a substantial voice in the administration of the funds, and this continues until the diocese is fully organized.

The missions of the Church of England have been mainly, since the founding of the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel, the special care of societies within the Church, and it was hardly possible that, with a growing Church life and increasing missionary zeal, difficulties should not from time to time arise requiring patient adjustment.

The committee desire, however, to place on record their conviction

1. That in the failure of the Church as a whole to realize her bounden duty to be the great Missionary Society of the world, the work could only be done by some of her members forming themselves into societies within the great Society, to do what is the work of the entire Church, and that the Church owes to the great societies a debt of deep gratitude for the work which they have been enabled to do.

2. That the increasing life of the missionary societies has been the providential way in which the Church has been gradually realizing the truth that the call to evangelize the world was given to the Church as a whole, and that thus the societies have not merely been enabled to do a great evangelizing work, but have supplied a providential stage in leading the whole Church to a higher conception, which has never yet been adequately worked out in Church history.

3. That the societies do not profess to do more than form or found Churches, retiring from the work when the missions pass on to the stage of organized Church life, and that, therefore, any difficulties

pertain only to this transitional stage, and vary according to the degree of ripeness which the mission has attained.

These general considerations seem to indicate the point of view from which any difficulties should be regarded—one which should be characterized by gratitude, sympathy, patience, and a firm belief that there are no difficulties which are not capable of friendly adjustment.

It seems impossible to deny the principles that those who subscribe the funds are entitled to substantial voice in the administration of the funds, subject to the general principles of Church order, or the further principle, that however much it may be desired that donors would generally place their offerings at the disposal of a Church representative body, it is yet legitimate to offer funds for missionary, as for other purposes, impressed by the donor with a special trust, either for special localities, or for the carrying out of such special work, and on such special lines as are consistent with the belief, order, and discipline of the Church.

On the other hand it may be laid down

1. That clergy in any missionary jurisdiction whatever, should be subject to the supervision of a Bishop, and that societies should use their power and influence in striving to foster a wholesome diocesan Church life.

2. That the whole object of missionary work being to extend the Master's Kingdom, and to take up fresh ground, as soon as the Church is duly organized in any part of the world, the society should seek to transfer, as early as possible, to representatives of the diocese powers which it naturally exercises in early stages of the mission.

3. That as soon as a definite diocesan organization has been created with power to hold property, all Church property afterwards acquired should, when possible, be held by such diocesan authorities, subject to trusts securing the rights or recognizing the interests of those concerned.

4. That all questions of internal Church discipline are for the Bishops and diocesan authorities to deal with.

5. That in the event of the founding of a theological college for the training of candidates for the Ministry within any diocesan or missionary jurisdiction, the Bishop of the diocese or missionary juris-

diction should be the visitor of the college, to whose arbitration all matters in dispute may be referred.

6. That when diocesan organization has covered a given area, *e.g.*, India, the further organization, provincial or dioc-

esan, within the area, is a matter in which the right of initiative and the general controlling voice, must rest with the authorities of the province or diocese.

EDGAR NEWCASTLE,
Chairman.

CONFUCIANISM AND CHRISTIANITY.

A LADY missionary, working among the women in a Chinese city, mentions her language teacher, seventy-two years of age, as taking an interest in God's Word. The old man says he does believe, and that he prays every night and morning, besides reading the Bible in his own home. "He told me not long ago," the missionary writes, "that he had been speaking to some friends of his—gentlemen—who live in a very large house not

far from here, explaining to them the difference between Confucianism and Christianity. He said 'the former was as if a man had fallen into a canal and Confucius came and exhorted him to come out, but did nothing more; Christ came and caught hold of the man and pulled him out.' We cannot but feel that this scholarly old man is not far from the Kingdom of God."—*Church Missionary Gleaner*.

ANNOUNCEMENTS.

China.—Mrs. F. R. Graves and children sailed from Southampton by the steamer "Saale" on the 25th of August, and reached New York September 3d. After a few days' tarry they proceeded to Geneva, New York, which will be the address of Mrs. Graves for the present.

—Archdeacon Thomson informs us that Dr. William L. Ludlow, the missionary in China of the Brotherhood of St. Andrew, having fulfilled the term of service for which he was appointed, was leaving Shanghai by the steamer "Empress of China" August 14th. We regret to learn that Dr. Ludlow was much out

of health. He has been heard from since his arrival in this country.

—By last advices the Rev. Elliot H. Thomson and wife were planning to sail for the United States, in consequence of Mr. Thomson's recent illness and need of rest, by the steamer leaving Shanghai October 2d.

Japan.—The Right Rev. Dr. and Mrs. McKim, after the close of the Lambeth Conference, sailed from Liverpool by the steamer "Britannic" on September 8th and reached New York September 16th. They propose to sail from San Francisco on October 12th.

HAITI.

AGREEMENT BETWEEN THE CHURCH IN HAITI AND A CONGREGATION IN DOMINICA.

IN his letter on the last annual meeting of the national convocation of the Haitien Church given last month, Bishop Holly reported that the convocation made a covenant with the congregation of the Holy Trinity at San Pedro de Macoris, in the Republic of Dominica, and inclosed his English translation of the covenant.

The convocation, on its part, agrees to take the congregation in Dominica under its ecclesiastical authority, that it may have the Bishop of Haiti's episcopal oversight and the superior administration of its metropolitan chapter, and declares that

the Church in Haiti abstains from engaging to give the congregation pecuniary aid.

The congregation in Dominica, on its part, agrees to conform itself to the doctrine, discipline, and worship of the Church in Haiti, and to acknowledge the episcopal jurisdiction of its Bishop, the canonical authority of its national convocation, and the superior administration of its metropolitan chapter.

The covenant is to bind each of the two contracting parties until the work of the Church shall have reached the point of expansion in Dominica that it shall be duly organized and recognized as an autonomous Church exercising jurisdiction in that republic.

MISCELLANY.

AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm* l., 1.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Psalm* ii., 8.

* * *

AT mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day Saint Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming



of Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Churchpeople, and to the clergy and mission stations at home and abroad.

THE Church of England Missionary Conference, held in London in May, 1894, adopted the custom of noonday prayer upon suggestion from the American Church, and in their report said: "The conference is now among the things of the past. Is it too much to hope that at least one permanent memorial of it may remain amongst us, and that from many of our churches the noontide bell may call us, in the field, the workshop, or the mart, to lift our hearts, at any rate for a moment, in prayer for all missions of the Church of Christ?" The House of Bishops in Minneapolis adopted the observance, and it may now be considered an established custom commended by the highest authority.

INTERCESSION.

OUR blessed Saviour in giving the great Commission promised His presence to the Church unto the end of the world. Therefore let us earnestly beseech Him to make every mission station to be a centre of light and a channel of life; to inflame the missionaries with zeal and love; to grant them guidance and protection; to send forth many who are wise to win souls; and to give all Christian people a willing heart to sustain and further the work of missions for the glory of the Triune God in the salvation of all men.

SINCE THE MISSIONARY COUNCIL, CONSISTING OF ALL THE BISHOPS, THE MEMBERS OF THE BOARD OF MANAGERS, AND A LARGE NUMBER OF CLERGYMEN AND LAYMEN SELECTED BY THE GENERAL CONVENTION OR BY THE SEVERAL DIOCESES, WILL MEET IN THE CITY OF MILWAUKEE ON OCTOBER 19TH AND THE TWO FOLLOWING DAYS, THE PRAYERS OF THE WHOLE CHURCH, FROM NOW UNTIL THEN, ARE EARNESTLY REQUESTED. PRAYER FOR CONVENTION, PAGE 37 OF THE PRAYER BOOK.

IN BONDAGE TO SUPERSTITION.

J. H. McCARTNEY, M.D., an American medical missionary in China, gives the following illustration of how deeply Chinese physicians, as well as the people generally, are in bondage to superstition: "Ioh Wang" is the name of the peculiar god who is supposed to look after the wants of China's medical men, and to give them power in the healing of disease.

"The degree in which this god is revered varies in different parts of China. The day on which he is specially worshipped is held as a great holiday for physicians all over China. A physician living here is supposed to have become a spirit some time between A. D. 621 and 624, and taken possession of this god on the twenty-eighth day of the fourth moon.

"This physician, Wang, did not make a success in the practice of medicine, and in consequence he moved to an out-of-the-way place on a mountain, among poor people. Here he followed his profession, but on account of his lack of popularity he charged less than other physicians. It is said that one day a little boy whose mother was a constant sufferer from dyspepsia called upon him, seeking aid for his mother's ailments.

"It happened that sawyers were sawing 'Shang Mo,' a kind of scented wood, near the doctor's door. Not knowing what to prescribe, he wrapped up a quantity of the sawdust, and giving it to the boy bade him make a decoction from it and give it to his mother. The boy did so, and the woman was cured. In gratitude the son brought as a present two chickens and a doe of rice and presented them to the doctor.

"From that time it has been the custom in China for patients who have been healed during the year to make presents to their doctor on this day. These presents vary, as their value depends upon the wealth of the patients. They consist of fowls, sweetmeats, silver, etc. . . .

"On this day the physician, according to his means, gives a greater or smaller feast to his friends and goes to the nearest temple to pay his respects to old Wang in the burning of candles and incense.

Also, those who have diseases go there and pray to be healed, and those who have been cured go to give thanks. In some places it is said the patient goes kneeling and striking his head on the ground at every step, all the way from his home.

"In the temple the idol is represented as holding with both hands over his head a snake and sitting on the back of a tiger. The snake is supposed to have been cured of eye disease by Wang while he resided upon the mountain, and ever after remained his fast friend. The tiger, it is said, was found by Dr. Wang choking to death from a man whom he had taken into his mouth, but whom he could not swallow. Wang pried the tiger's jaws open and kept them apart with a stick until the tiger finally swallowed the man, and was relieved. This tiger proved a lifelong friend of Wang.

"This history of the origin of one of China's most popular gods goes to show how deeply the people are buried in superstition and deceived by the powers which the idols are supposed to possess. Chinese physicians (Christians excepted) have one of these idols in their homes to which they daily pay their respects."

A GREAT ARCTIC TRIAL.

THE Rev. J. E. Peck, an English Church missionary, who is laboring within the Arctic Circle among the Esquimaux, writes as follows of one of the great trials in those remote and desolate regions: "The Arctic cold, though so intense, is not our greatest trial. Clad in fur clothing and with proper attention to diet one can even enjoy the dry, bracing, Arctic atmosphere. What one does feel is the sense of utter loneliness, a desire to hear something, at least, of the loved ones far away, a hungering for some fresh mental food to break the monotony of one's surroundings. Perhaps these factors, through the grace of God, make one's spiritual experiences all the more real and deep. One seems, at times especially, to live in contact with the heavenly powers. Prayer and the study of God's Holy Word become realities to one. Faith is strengthened by the felt

need of the Saviour's presence and help, and I continually realized in our Arctic home a wonderful sustaining and upholding power. One also felt comforted by the Spirit of God, no doubt, in answer to the prayers of many in the home land."

THE "MISSIONARY REVIEW."

THE October number of the *Missionary Review of the World* opens with a very graphic and interesting series of "Glimpses of Life on a Persian Highway" from the pen of Robert E. Speer. This description is made still more interesting by reproductions from photographs of Persian life and landscapes. The editor-in-chief furnishes a powerful sketch of the life and work of that consecrated athlete, man of letters, and pioneer in Arabian missions, the Hon. Ion Keeth-Falconer. The Rev. S. W. Zwemer, of Busrah, treats of another side of work in the "neglected peninsula" in an article on "Difficulties and Encouragements in Mission Work in Arabia," and the Rev. S. G. Wilson, of Tabriz, sheds further light on the land of the Shah by writing of "Politics and Missions in Persia." One other article, which is especially worthy of note, is that by Dr. F. F. Ellinwood, entitled "Has Islam been a Religion of Progress? Is it Now?" This subject is one of vital and present importance, and is thoroughly and ably treated.

The international department is largely devoted to "Work among the Higher Classes of China," and the field of monthly survey takes up the present conditions in Turkey, Greece, and Russia. Funk & Wagnalls, New York.

A MISSIONARY MEETING AT SEA.

AN English missionary magazine contains a description of a missionary meeting at sea, addressed by Miss Codrington, then on her way back to China. It is taken from a private letter written by another member of the missionary party: "The more general feeling about missions amongst the passengers, I think, from what has reached me directly or indirectly, is that they are unnecessary, probably useless. I have had some in-

teresting talks, but last night we had a wonderful chance given us of letting people know what we have seen God do in the mission field.

"We had a unique missionary meeting, almost entirely attended by people who have never attended one in their lives before, I should think, and must have been very much astonished to find themselves at one at all. We were feeling it hard to be silent when we knew what people were feeling on the subject of the work we love. A suggestion about it to two ladies brought such a warm response from them, for they are real, earnest followers of Christ. They asked the captain about it, who said we were to have it when and where we liked; so we had it in the first saloon on Wednesday, just before losing twenty-eight passengers. There had been so many criticisms about work in China especially, and it just seemed to me they must have been forever silenced in the minds of those who uttered them, when Miss Codrington stood pleading for China, and telling of the unspeakable joy of the work, bearing upon her face the scars—'the marks of the Lord Jesus.' I love to be with her. There was no great number present, many were ill, as it had been rolling so much all day, but those we specially wanted came, and we did thank God for it."

FOX WORSHIP IN JAPAN.

THE worship of the fox was very general in Japan until quite recently, and even yet a very large majority of the people are enslaved by this and other superstitions, notwithstanding the marvellous progress that has been made along some lines and the true enlightenment which has come to a great many of the people.

Miss M. F. Freeth, a lady connected with the English Church Missionary Society's mission, gives the following description of one of the fox temples which she visited: "One lovely afternoon after dinner we had *kurumas*, and went to see the famous gardens a couple of miles out of Kumamoto. There is a picture of part of them in Miss Baring-Gould's book

'Ever Westward.' On our way we stopped to see a fox temple.

"I daresay you have heard the fox is worshipped in Japan. People are supposed to be possessed by foxes, especially women. I believe it is really a form of hysteria. After going through a great many *torii* (arches)—at least a hundred, I should think—each one erected by people who have been cured, we came to a little house where three old priests lived. These men were supposed to be able to produce cures by incantations and charms, and people possessed are brought to them. The avenue of *torii* went into a wood, and we soon came to a shrine where the prayers and offerings are offered. Besides the people who are possessed and their relatives, farmers also come in great numbers to beg the foxes not to eat their corn, and to propitiate them by their offerings. A priest there told us 2,000 came every month.

"The avenue of *torii* went on into the wood, and following it we came to two fox-holes; these had pretty little *torii* erected at their mouths for the foxes to go through, and food and cakes were placed inside for the foxes to eat. It is difficult to believe such things unless you see them."

DR. BARROWS'S TESTIMONY.

THE Rev. Dr. John Henry Barrows, who has just returned from a tour in India, in writing of his observations makes special note of the fact that the harshest criticisms of missionary results come not from non-Christians and natives, but from Europeans and Americans. He says: "How ridiculous appears the claim sometimes made in America by men of intelligence, that members of the Brahman caste are never converted to Christianity. Have I not seen a Brahman preaching Christ in the bazaars of Benares? Have I not seen a whole row of Christian Brahmans in the pews of a native church in Ahmednagar? Have I not sat for an hour in Poona with a Brahman who told me the story of his conversion to Christ? Have I not listened to addresses from native Christians in India, addresses so able and

vigorous that I longed to have such men and women stand before our churches in America?"

FRAGMENTS.

—The late Bishop Edward Bickersteth, of Japan, resigned one of the most valuable and pleasant livings in England in order to undertake the charge of a missionary diocese in Japan.

—The Archbishop of Rupertsland, at the last annual meeting of the Society for the Propagation of the Gospel, said: "The history of the progress of the Church in my diocese in the past seventeen years, in a great measure from the generous aid of this society, tells what may be expected if this aid is not prematurely curtailed. In 1880 there were only six missions for new settlers; in 1897, though fourteen parishes with twenty clergy have become self-supporting and are liberally contributing to our mission funds, we are supporting fifty-five missions for settlers. Of these, fifteen are, unfortunately, still without resident clergymen, though almost each of them is ready to give fifty to eighty pounds towards a missionary. I believe there is not a mission in my diocese with a village in it having 200 Churchpeople, including men, women, and children, which is not self-supporting and helping our missions."

—Commander Charles O'Neil, of the United States Navy, who has seen much of the American missionaries in Turkey, has given this expression of his sentiments: "My experience with the American missionaries in the Ottoman Empire was most favorable to them, and whenever the occasion presents itself I do not hesitate to commend them and their work. I can always be relied on and referred to as a warm friend and ally of our countrymen and countrywomen who are laboring in the cause of Christianity and education in Turkey. They have done and are doing noble work, the far-reaching influences and value of which cannot be overestimated. I am happy to number among our missionaries many valued friends, and it is a source of great gratification to me to have been able, even in a slight degree, to strengthen their hands."

THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.

MISS JULIA C. EMERY, *Secretary*.

THE OCTOBER CONFERENCE.

THE October Conference of general and diocesan officers of the Woman's Auxiliary to the Board of Missions will be held in the Cathedral Guild House (one block from St. Paul's Church), Milwaukee, on *Tuesday*, the 19th, directly after the opening service of the Missionary Council.

All officers expecting to be present are asked to notify the Secretary as soon as possible.

AN AUXILIARY MEETING.

ON Wednesday, October 20th, the officers of the Milwaukee Branch, with the Bishop of the diocese, have arranged an all day meeting for the Woman's Auxiliary, in St. James's Church, Grand Avenue and Ninth Street, Milwaukee.

The Holy Communion will be celebrated at 10 A.M., and an address will be made. Luncheon will be served in the Guild Hall at noon, and a missionary meeting will follow in the afternoon.

The Milwaukee Branch extends a cordial invitation to this meeting, to all members of the Auxiliary visiting Milwaukee at the time.

THE SEPTEMBER CONFERENCE.

THE opening conference of the season 1897-98 was held in the room of the Woman's Auxiliary after the usual noon-day prayers in the Chapel of the Church Missions House, on Thursday, September 16th.

It was most encouraging to see at such an early date so large and representative a number gathered for the first meeting of the year. Mrs. McIlvaine, president of the Delaware Branch, presided, and on the calling of the roll officers from the following branches responded: Albany, one; Central New York, two (one Junior); Chicago, one; Connecticut, two; Delaware, one; Long Island, four; Newark, eight; New Jersey, two; New York, three; Pennsylvania, one; South Carolina, one; twenty-six officers from eleven dioceses; also visitors from Asheville, Newark, New York and South Carolina.

After reading minutes of the last meeting, the Secretary reported meetings attended by her since then—of the Massachusetts Juniors, in Trinity Chapel, Boston; of the West Missouri, Kansas, Nebraska, Iowa, Chicago and Southern Virginia Branches, and a visit to St. Paul's School, Lawrenceville, Virginia, already noted by her in the July number of THE SPIRIT OF MISSIONS.

From June 23d to August 19th, through the kindness of friends in the Auxiliary, she was travelling in England and Scotland; while there, visiting

such spots of early historical missionary interest as Glastonbury and Iona, Lindisfarne and Ebb's Fleet, and also the missionary colleges of St. Augustine's, Canterbury, and St. Boniface's, Warminster, the houses for the training of women as missionaries, under the St. Thomas's, Oxford, Sisters at Canterbury, and St. Denys's Missionary Sisterhood, Warminster, and the Willows at Stoke Newington, London. At the Willows she had the privilege of listening to an address given by the secretary of the Woman's Association of the Church Missionary Society to thirty young women, most of whom were about to leave for some Foreign missionary field. She visited the houses of the two great missionary societies of England, the Church Missionary Society and Society for the Propagation of the Gospel, and attended one of the missionary prayer-meetings held weekly throughout the year by the former, was present at the 196th anniversary of the latter society in St. James's Hall, and attended a public missionary meeting in Ely, and a garden meeting at the home of Mr. Eugene Stock, one of the honorary secretaries of the Church Missionary Society, which was addressed by Mrs. Isabella Bird Bishop. She heard two missionary sermons in York from Bishop Tucker, of Uganda, and one from the Archbishop of Canterbury, in St. Paul's, London, and had the privilege of attending the great public services at the opening and close of the Lambeth Conference, on July 1st, in Westminster, and on August 2d, in St. Paul's; also the grand service held in Canterbury Cathedral on the 3d of July.

July 7th and 8th were the Quiet Day and Conference for the Churchwomen of England and her colonies and the United States, interested to gather together for united praise and prayer and counsel.

The Quiet Day was observed in St. Saviour's, Southwark, and was conducted by Bishop John Selwyn, son of the Bishop of New Zealand and Lichfield, himself Bishop of Melanesia, until invalided home. The sight of this Bishop, celebrating the Holy Communion on his crutches, and seated to administer to those kneeling in turn before him, was as powerful a lesson as his spoken words could be of the faith and courage and content with which one gives unreservedly to God in His missionary service, even though that giving means a life-long sacrifice of health and strength.

The conference was held in St. Martin's Hall, and the programme is given here, thinking that it may be of general interest.

It was a matter of great regret that Mrs. Bradley, president of the Daughters of the King, had been obliged, as she was just leaving England, to decline the invitation given her to present the work of the Order.

CONFERENCE ON WOMEN'S WORK FOR THE CHURCH AT HOME AND ABROAD.

Thursday, July 8th, 1897.

ST. MARTIN'S TOWN HALL, CHANCING CROSS ROAD, W. C. FROM 11 TO 1, AND 2 TO 4:30.

President, MRS. CREIGHTON.

MORNING MEETING, 11 A.M. TO 1 P.M.

"President's Address." "The Mothers' Union," Mrs. Sumner, President of the Mothers' Union. "The Organization of Churchwomen's Work in America," Mrs. Twing, Honorary Secretary of the Woman's Auxiliary to the Board of Missions in the United States. "Deaconesses and their Work," Mother Emma, Head of Winchester Diocesan Deaconesses' Home. "The 'Order of the Daughters of the King'—Rescue Work," Mrs. Rawlinson, Chairman of Sub-Committee for Rescue and Preventive Work of National Union of Women Workers.

AFTERNOON MEETING, 2 TO 4:30 P.M.

Foreign Missions.—"Qualifications Needed in the Mission Field," Mrs. Winckworth Scott, late of Delhi Mission. "The Training of Missionaries," Miss Gollock, Church Missionary Society. "Medical Work," Mrs. Scharlieb, M.D., B.S. "Helpers at Home," Miss Longley, A Vice-President of the Women's Mission Association. "The Woman's Auxiliary to the Board of Missions in the United States," Miss Emery, Secretary.

No paper to exceed fifteen minutes. Discussion is invited after each paper. Any lady wishing to speak is requested to send up her name to the Chair.

Luncheon can be obtained at various places in the vicinity of St. Martin's Town Hall.

There will be a collection at the doors to defray expenses of the Conference.

After this review of her journey, the Secretary called the attention of the officers to the importance of *united* work, on their part, which may make it easy to furnish the material yearly needed for the general report. She also referred them to the new leaflets, issued since the last conference: *The United Offering of 1898*; *Missionary Reading Matter, and How to Obtain It*; the reports from the Indian Boarding-schools of South Dakota, of St. Agnes's School, Kyoto, and St. Mary's, Shanghai; *Do Foreign Missions Do any Good?* by Dr. Boone; also the August number of *The Church in China*; Bishop Holly's *Statement: Facts About the Church's Mission in Haiti*; and the Round Robins, *Bishop Auer of Cape Palmas*, and *Rosetta, a Glimpse of Hope Mission, Southern Pines, North Carolina*, and Missionary Leaflets on Montana and Duluth. The officers were also asked to take copies of the leaflet sent out by Dr. Langford in the spring, entitled *Trustees for God*, and to consider it in connection with the words of the president of the Ohio Branch, lately received in her annual report.

"The time is coming, is now here," Mrs. Boalt writes, "when we must have the aid of consecrated wealth. The women who have been able to give only, or little more than, the work of their hands form the major part of those who have brought the Auxiliary to the present vantage ground. Such women—the embodiment of invincible force and ability—will ever be needed. But the work has grown to such magnitude that money in large amounts must be had. We pray as of old, 'Stir up the hearts of women'; but we add, 'Especially the hearts of women with wealth.' The Ohio Auxiliary needs such women to not only inspire but lead the way. It is my prayer now, as it has been for years, that some woman, unhampered in every way, may rise and move among us, with irresistible example, and lead us all into perfect service."

The Honorary Secretary made her report as follows:

It seems hard to realize that almost eighteen months have passed with all their changes and sorrows since I last attended an Officers' Conference, and that in that time I have again had the privilege of seeing our missions and missionaries in China and Japan, and have also been able to visit our oldest mission schools in foreign lands, in ancient Joppa, the Jaffa of to-day, and in Athens, so full of memories of St. Paul, the great Apostle to the Gentiles. Next month, in Milwaukee, we shall have much in mind the earliest missions and missionaries of our own country. To-day, I am glad to bring you messages of affection from Miss Muir, so long associated with the venerable Dr. and Mrs. Hill in their work among the poorest children of Greece, and from Miss Masson, Mrs. Hill's niece, who continues in charge of the higher class boarding and day-school for girls and young women established as their memorial. I have brought some samples of the sewing of Miss Muir's pupils sent for the missionary cabinet of our Auxiliary room, and also two interesting specimens of Miss Masson's own work, mementoes of Greece, that should find some place here as well.

These schools have always been dear to the Connecticut Branch of the Auxiliary, but are less known to many of our branches than almost any other part of our Foreign field. At this time, however, we cannot fail to have our attention turned to them afresh. With the breaking out of the late war, numbers of old scholars fled back to their protecting care from their homes in the Island of Crete, and the resources of schools and teachers were more than exhausted in the endeavor to meet this new demand upon their charity. Among all the civilized nations of the world, Greece alone was willing to risk her all in behalf of the persecuted Christians whose sufferings seemed to call for the compassion of the whole of Christendom. Other motives may have mingled with the call to arms, but we may not forget this, and we cannot certainly withdraw any help we have given to Greece now in this hour of disaster and overwhelming need.

Only this morning I read in the daily paper that, "as a result of the Turkish occupation of Thessaly, according to a dispatch to the State Department from United States Consul Horton, at Athens, there are now over 100,000 Thessalian refugees scattered through Greece, mostly in a condition of destitution. Even should peace be declared to-morrow, and these refugees be allowed to return to their abandoned homes, several years would be required to repair the damage done and to re-establish life and industry on their former basis. The Turkish army of occupation reaped and appropriated all of the grain, which amounted to 166,400,000 pounds of wheat, 53,280,000 pounds of Indian corn, and 59,200,000 pounds of barley. All sheep and cattle not driven away by the fleeing inhabitants went to feed the Turkish army—a serious matter for Greece, as the principal meat supply has hitherto been derived from Thessaly."

I would ask of the officers assembled here to-day that at least some special resolution of interest and sympathy and affection be sent from this meeting to our faithful teachers and representatives in Athens, Miss Muir and Miss Masson, and those associated with them in their arduous and self-denying labors.

Early last June I had the pleasure of meeting the Holy Trinity parish branch of the Auxiliary in Paris. Their meeting was held in the parish room, and was attended by a larger number of members than it seemed would be able to come in summer, and also by Miss Akley and her school of young ladies, all of whom seemed much interested in the missionary work. It was opened and closed by the rector, the Rev. Dr. Morgan, and afterwards tea was served, and a good deal of pleasant conversation followed.

With this brief report, and as a part of it, I would like to mention the Conference of Churchwomen held in London, July 8th, at St. Martin's Town Hall, and the paper I read by request on that occasion, on the subject of the organization of the work of Churchwomen in America. As the Secretary spoke at length on the special topic of the Woman's Auxiliary, this paper refers to it only in part, but you will see that this was an unusual opportunity for the discussion of missionary work as carried on by women in the Anglican Communion throughout the world, and for making the methods of our own Auxiliary known to our English sisters. This paper has been printed at length in *The Churchman* of September 4th, and I will not dwell on it any further now. It is my hope that in the season upon which we are entering I may have opportunity given me rather to present the missionary work of our Church and the methods of the Auxiliary in similar conferences, than to devote as much time as formerly to exclusively Auxiliary meetings. We are seeking now to find and train new workers for the mission field. There must be those standing idle in the market-place to whom we should take a message. Perhaps if we will only go out after them, instead of waiting for them to come to us, God will give us a double blessing; and when we bring our United Offering to our

Triennial meeting another year, we may be able to bring such an offering of personal service that, however great our gift of money may be, it will all be needed to take those who offer themselves to the places where their service is needed most pressing, and to sustain them there.

At the conclusion of Mrs. Twing's report, Mrs. Cox, president of the Long Island Branch, moved a resolution expressive of the pleasure of the officers in the safe return of the Honorary Secretary and the Secretary, which resolution was adopted by a rising vote.

There were no reports from committees. Mrs. Knickerbacker reported an increase of interest in Central New York; Mrs. Meacham told of the success of holding the annual meeting of the Chicago Branch in a suburban parish; Mrs. Brush, of Connecticut, announced that the Whitsun Quiet Day in that diocese had been most widely observed of any, being held in nine parishes. In this branch a leaflet giving a form of prayers for Auxiliary meetings has been issued. Mrs. McIlvaine said that the sums gathered in Delaware for the next United Offering already exceed the whole amount offered by that branch at the Triennial service of 1895. Mrs. Cox announced the twenty-fifth anniversary of the Long Island Branch, to be celebrated on November 11th, and gave a cordial invitation to officers from other dioceses to attend. She said that one anniversary thank-offering had already been made by a member of the branch, in a new industrial building for St. Paul's School, Lawrenceville.

Upon the call for the Pennsylvania report, Mrs. Neilson, president of the Domestic Committee, offered the following minute, which was seconded by Mrs. Strong, of New York, and adopted by a rising vote:

The officers of the Woman's Auxiliary meet to-day for the first time since the death of Dr. Langford with a keen sense of loss and bereavement. They recognize that at the larger and more representative meeting to be held in Milwaukee in October, there will be a better occasion for suitable action; but they are unwilling to leave the Church Missions House to-day (the monument to his zeal and service in the cause) without offering some simple tribute to the memory of their dear and faithful friend. Ever zealous, cheery, cordial, earnest, wise, active, hopeful, they thank God for his good example, and pray that He will grant unto him eternal rest and let light perpetual fall upon him.

They beg also to send a message of sincere sympathy to the bereaved family of Dr. Langford, and to assure them how fully they do appreciate their loss.

Miscellaneous business being called for, Mrs. Brush, of Connecticut, moved the following message of sympathy, which was unanimously adopted by the officers present:

The general and diocesan officers of the Woman's Auxiliary to the Board of Missions, in session at the Church Missions House, September 16th, send their loving sympathy to their sister workers, Miss Muir and Miss Masson, in Athens, and desire to assure them of their deep interest and united prayers.

With the Doxology the meeting adjourned.

A WORD OF ENCOURAGEMENT.

WE all know that many of our parishes as well as missions annually receive aid from both the General or diocesan board of Missions and the Woman's Auxiliary. The support furnished the clergy in these places is often inadequate,

and is given by their people with difficulty, a difficulty sometimes increased because all who enjoy the Church's ministrations do not realize that such blessings demand a grateful return and an offering to God according to their ability, for the support of His Church in their midst. In such places, where missionary work seems impossible because of present pressing need, to hear of a beginning made at home and branching out to all missionary fields may prove suggestive and bear fruit. This suggestion comes from the secretary of the Southern Florida Branch, through the Committee on Systematic Giving:

It is with deep regret that I have to say that I cannot meet with the other members of the Committee on Systematic Giving at the Church Missions House on the 22d inst. I do know of nothing that would give me more pleasure than to meet my colleagues of this committee face to face. You ask of absentees a "message of encouragement," and I do not know what better encouragement there can be than a story of actual accomplishment through systematic giving.

In 1867, when I first removed from near Tallahassee, Florida, to Jacksonville in the same state, the congregation there were worshipping in a small school-house, the church building having been burned. Two years after the Rev. R. H. Weller became rector of the parish, and very soon the school-house had to be enlarged, and again and again, in a rough manner, because all felt it to be a temporary arrangement. Finally, a chancel of rough boards was built out into the sidewalk, when a lady of the congregation, who had let down her children's dresses, remarked: "Well, they have taken the last tuck out of the old chapel now!" And so it proved, for very soon plans were set on foot for building a large and beautiful brick church.

The first money given to it was one dollar—given by a lady to a class of little girls, with which to buy material. She taught them to work it up; and two bright and gracious-mannered little girls carried the mats, baby socks, etc., around and sold them. After each sale a part of the proceeds was laid out in materials, to be worked up again. Often the little saleswomen were taunted with pessimistic remarks about *their ever* "building a church," but they went on bravely, proving their name true—"The Coral Builders." In the course of three years they had cleared in this way \$100.

Jacksonville was a small place then, the people poor, and the "Coral Builders" few; but they did more than earn that \$100, they imparted their zeal; and when, one Advent, the rector proposed to the Sunday-school to "give" instead of "receiving," and that the purpose of their gift should be to begin the new church building, the idea was enthusiastically received, and every child in the Sunday-school fairly earned its own offering by Christmas, arousing the "grown-ups" so thoroughly on the subject that during the very next summer the foundation was laid, and every body wanted to help.

But *now* a difficulty had to be met, as very few at that date were able to give any large amount at one time, and it was to meet this that our rector conceived a plan of systematic giving, by which every man, woman, and child could have a share in this blessed undertaking. This was the plan: He divided the town into districts of convenient size, geographical divisions of so many streets and squares, not "lists of names," which are generally petrifications, and so cannot grow, and appointed a committee of two or more collectors for each district. There was a president, treasurer, and secretary, and the organization was called "The Ladies' Aid Society." Each committee was provided with the names of all the Churchmembers then in its district, and a mite-box for each. At the end of every month these collectors went to each in their several districts, opened the box, counted the money, gave a receipt for it, pasted up the box again, and recorded the amount in her district book.

On the first Monday of each month they met together, and, after prayer, each district collection was paid in as a total to the treasurer of the society, who entered it on her book opposite the number of the district. The treasurer paid the total of all the collections for the month to the treasurer of the parish. If new people moved into a district, the collectors hastened to call, and if they proved members of the Church or were going to worship at St. John's, the "plan" was explained, a mite-box given, and another contributor gained; thus the district, like a field, was cultivated. Removals from one district to another were promptly reported at each meeting, and the names transferred to the proper committee. This was carried on with the utmost regularity, accuracy and precision for two years, during which time the collections, which were mostly in nickels and pennies, amounted to \$2,000, the monthly visiting continually fanning the flame of interest in the erection of the church building throughout the whole parish. This was now so nearly complete that our rector, whose heart was ever missionary to its core, proposed to turn the "Ladies' Aid Society" into a "Woman's Auxiliary Society," spreading it throughout the diocese by forming branches in every possible parish and mission. Instead of using mite-boxes, we were to ask pledges of a penny a day, or more, if desired by the giver. This plan was endorsed by Bishop Young, and a diocesan committee appointed, to which all the parochial branches were to report monthly. This is the story of the birth and growth of the Florida Auxiliary, which in its first seventeen years, at the end of which time the diocese was divided, collected in this way \$31,114.44, although not in every branch was the plan followed in its entirety, as it has always been in the mother branch of St. John's Church, Jacksonville.

When the Missionary Jurisdiction of Southern Florida was set off, the constitution of its Auxiliary Society was modelled chiefly upon this old plan, although our work has broadened since those old times, and we have other funds besides that, raised strictly by the monthly systematic giving, and for various objects—but system runs through all, even in the making up of our missionary boxes. There is no one branch in Southern Florida strong enough to fill a box alone; so one volunteers to pack the box and each of the others adds its contribution to it. This is ordered and arranged so systematically, too, that the wants on the list are all provided and duplicates avoided. In a scattered and poor branch like Southern Florida we could not accomplish anything without system and ceaseless work, and our work goes on through the twelve months of the year.

ALASKA.

MESSAGES FROM POINT HOPE.

BRIEF letters written by Dr. Driggs on August 5th and 12th, and mailed from Seattle, September 10th, bring tidings from our farthest outpost. Dr. Driggs writes:

"This is a very busy week with me, for last Sunday the 'Granic' landed my new supplies and mail. The 'Bear' also arrived, but anchored not longer than two hours, as the captain was in a hurry to proceed on to Point Barrow. Usually there is a few days' difference between the arrival of these two vessels, which gives me a chance to receive my mail and

to answer all correspondents before the arrival of the cutter.

"August 12th: I send you three photographs; No. 3 is the picture of my new home. Chummeroona and Ahviksinya, two of the mission scholars, are standing in front. There were two others, but they ran away and hid just as soon as they saw that I was going to take their photographs. The long boarded portion is the woodshed, while the thickly sodded part with the roof window is where I live. No one to look at it from out of doors would think that there was such a nice cosy home within."



MISSION HOUSE, POINT HOPE.

FROM MRS. PREVOST.

ST. JAMES'S MISSION,
FORT ADAMS, YUKON RIVER.

July 17th: On the 27th of June I left the mission for St. Michael's, to transact business for Mr. Prevost, who, in the "Northern Light," was visiting and instructing the natives at their various fishing camps along the river. It was with my first feeling of depression I made the journey, for I knew, if no help came, I should have to return to the States, Mr. Prevost not feeling satisfied to leave me so much alone with only children at the mission. You may imagine my joy and surprise on arriving at the wharf at St. Michael's at seeing there my darling mother; I could not believe I saw aright, and not until she was in my arms could I imagine her a reality, and not a phantom. Safe and well in Alaska, it seems yet a dream!

How my heart rejoiced, too, to welcome a dear deaconess to the field! How our dear Bishop's hands need to be upheld in his great and trying work, with so few laborers! God grant she may not find the isolation too great. But somehow, if one's time is fully taken up, this does not readily occur. Bishop Rowe,

who was also at St. Michael's, to my pleasure and surprise, intended visiting Point Hope on the "Bear," but the cutter was otherwise commissioned, not going at all in that direction, and he therefore decided to go up the Yukon immediately to Circle City. A large number of the English Church missionaries were on the boat, so we were a very pleasant party. The trip up the river was quite delightful, with very few mosquitoes. The Bishop thought well to leave Miss Deane at St. James's Mission until he has been at Circle City, where he proposes placing her and starting the hospital. I am so happy that work will be in progress.

The Klondike gold excitement has depopulated Circle City, but the general opinion is that almost all will return, as the creek is by no means worked out, and Klondike will be overrun.

It gave us pleasure to stop at Anvik, where all the good missionaries looked so well and happy. The boys' building is up, and is quite imposing for Alaska. I left one of my girls with Miss Sabine, and hope to send a number more.

On arrival at St. James's Mission we found the house closed and village deserted. Only for our good Bishop being

on hand to break open the windows and unfasten the door, I hardly know what we would have done. The mosquitoes were in clouds. The captain of the "Alice" kindly allowed the crew of the boat to carry all our freight into the house. Just in this way in Alaska is God with us, paving our way through all apparently impossible paths. How daily here we realize His presence and our entire helplessness and dependence upon Him!

Sister Elizabeth, as we call Miss Deane, is engaged with an Indian woman patient suffering with bronchitis, who is rapidly improving under her good care. Each day she teaches the three children at the mission, both morning and afternoon. On Saturday, instead of lessons, they have sewing-class. Mr. Prevost and his three boys, Moses, Paul and Joseph, are away in the "Northern Light," at the fishing camp eight miles distant, where are assembled about 100 natives. He spends three or four days with them each week. Owing to the early ice, the boat got no farther, last fall, than Norwikakat, eighty miles below here. There it performed its first deed of mercy. The traders at that place, by some mistake, received no provisions from the company, and fortunately our mission boat had an extra supply of flour, which she was able to let them have, thereby preventing suffering. Since arrival at the mission, she has been working faithfully, travelling back and forth on the Yukon, carrying the glad tidings to those who sit in darkness, and enabling those who have received the light to increase in knowledge and understanding, and grow in heavenly grace. How thankful the dear children who have contributed to this noble work may feel at this! I wish they had seen the delight of the mission children when the "Northern Light" arrived. They were so proud and pleased to know that it was the gift chiefly of the little white sisters and brothers in the States to the Alaska Indians.

It was with great pleasure four of my mission girls sewed the large tent in which we hold services at the various villages that the "Northern Light" will visit. It is the gift of a friend in Con-

necticut. Again they "worked for Jesus," as they were pleased to say, when, during Mr. Prevost's absence with the large boys, eight of the smaller children, ranging in years from eight to fourteen, raised most vigorously up a high bank, twenty building logs and three heavy row boats, exposed on the beach, which, at the breaking of the river, would have been carried away. We had fourteen nice children at the mission last winter, most of whom we were obliged to send home for the summer, as both Mr. Prevost and I were leaving the mission. This is a great disadvantage, but unavoidable. We have now only three boys, helping Mr. Prevost with the boat, and two girls, with Arthur, in the house.

Mr. Prevost instructed the natives every evening during their stay at the mission. I believe seed was planted in more than one heart. They lingered as long as possible, and were loth to leave when the hunting season came. They left, many of them, with tears in their eyes, so sad because they would not hear the Word of God spoken to them. Some of the hardest hearts have softened this past winter.

It is possible that we shall have to spend the winter at Circle City, as Miss Deane cannot be stationed there alone. We shall know when the Bishop comes.

The great desire and prayer of my heart is to see our dear little memorial church started. It will be the first building upon the new mission ground, which has been cleared, and I sincerely hope another year will see it finished.

FROM MRS. DEMONET.

July 20th. To think that I am at Fort Adams with my children, after a long journey, when you look ahead; but, after all, it does not seem nearly two months since I left your beautiful cities and all our dear, dear friends. I am so thankful to have stood the journey so well, and to have been allowed to come and relieve my dear daughter of many cares, and give her more rest. If only one could be out during this beautiful season, but the mosquitoes are so numerous that we are glad to keep in doors night and day. By-the-by, we can read at 10 P.M., and at 3 A.M. it is broad daylight.

My dear daughter had come to meet me at St. Michael, although she dared not hope to see me there. You may imagine the meeting! She had taken the three girls and little Arthur along, so Mr. Prevost could close the mission and make a trip up the Tanana with the "Northern Light" to visit the fishing camps. On our river journey back to the mission we stopped at Anvik a half an hour, and had the pleasure of visiting Mr. and Mrs. Chapman, their home, the chapel, and Miss Sabine's school-house and rooms. I was delighted to have made the good people's acquaintance there. They were all well, and have passed a comfortable winter.

We have had the great pleasure to travel from Unalaska with our dear Bishop Rowe. I don't know what we would have done without him, both Miss Deane and I, to see to our belongings and to our welfare—so thoughtful and so kind to every one, that he has endeared himself to all who have travelled with him. On our arrival at this mission we found it deserted. Mr. Prevost, not expecting the "Alice's" return for two or three days was away still with the boys, all the natives were on the fishing grounds, and the poor, dear Bishop, after opening the front door with clouds of mosquitoes tormenting him, had all our provision carried in by the hands on board the "Alice." We expect him back from Circle City every day now. What a noble, disinterested, consecrated man he is!

FROM MRS. CHAPMAN.

ANVIK, ALASKA, July 13th, 1897.

I want to thank you for the Hand-Book, which we have found interesting and instructive. There is much there that we needed to know, and were glad to find. It appeals me to think of being the president of the Alaskan Auxiliaries, wherever they may be, and it seems to me that it would be so much more proper that Mrs. Rowe should have that place, that we cannot forbear writing about it again. Who are all the powers that be, that I may call upon them to put Mrs. Rowe in her right place? I felt it to be a mistake that her name was not at the

head of our list of Alaskan officers in the Hand-Book.

Miss Sabine is sending you her report of the work of our Auxiliary. How to begin here was a problem. The people are so poor in what we call riches. I could hardly face them and ask them to *give*. How well they responded when we asked them for something toward the United Offering you know. Then we thought of the sewing. Mr. Chapman thought that if they had a good mitten pattern, they would be able to sell their mittens on the boats going up the rivers. Then a kind friend made us a present of a fine, soft moose skin, with which we could face many pairs of flannel mittens. He also gave us an order for twenty-five fur-trimmed caps and twenty-five pair of socks. These last are made of strong, white drill, with flannel linings, the approved sock in this country for wear inside of the native boots. So we set to work. The material was given us by the Auxiliary, and the patterns made as nearly right as possible. As you will see by Miss Sabine's report, we finished twenty-two pairs of socks, besides two pairs knit by Miss Sabine, eight pairs of mittens, and four caps. The payment for these we expect to give into the treasury.

Our first meeting of the year was on November 4th, and we held twenty-two meetings. The women were always glad to come. We had to make the meetings strictly invitational, otherwise we could not properly portion the work and oversee it. (Their ideas are not like ours, and if the edges did not come out even they were promptly trimmed off with the scissors, to the detriment of the looks and fit of the article. One pair of mittens was finished at the wrist to fit a much too small binding, and the mittens would not go on. A skein of wool was sewn between the lining and the outside.) So only seven at the most were admitted, and the others came by turn. We had twenty-two names on the list. Then there was always the babies. Funny little things! I did wish you might drop in and see for yourself how happy we are. The women took pains with their appearance, and came clean and neat, and the babies would roll about on the floor or sleep like little kit-

tens in their mothers' hoods. Sometimes I was almost startled to see two bright little eyes looking out at me before I was aware that there was a baby in the room. Next year we hope to have a picture taken of the women at work. Their stitches are very pretty, but they sew with their thimble on their fore-finger, pulling the needle towards them with their thumb and middle finger. Are here too many details? If the articles sell readily this season, we shall try the same work another winter. Here we can use remnants of flannel or firm worsted dress goods that the ladies at home can spare. We use only new cloth in making articles for sale.

I have wanted to write you about the boxes which we received from the Auxiliaries in the West. The ladies send such nice boxes, with everything just right. Bedding and towels, soap, ready-made aprons and dresses, books, pictures, toys, of all kinds, until it seems as though they were inspired. How they seem to know just what we need and when, is more than I can understand. They have sent so much that we don't need to ask for anything more. May they be blessed in the measure with which they have given.

I want to write just a word about our friend, Mr. Hendricks. He is going home this year, and during the winter he expects to go East, and will very likely call at the Missions House. I mention his name, that you may recognize it when you hear it announced, and that you may recognize a friend from Anvik. He has been here for two years now with Mr. Prevost. He was baptized here, and afterwards confirmed by Bishop Rowe, and has been a good right hand to Mr. Chapman, and a staunch friend to us all.

FROM MR. CHAPMAN.

March 11th: I have taken the census of this region, by families and individuals, with the exception of two villages, estimated from the count of a man who lives in one of them. It will reach nearly 700, exclusive of the Roman Catholic establishment at Kosureffsky, and includes the Culchan, the Chageluk, and the portion of the Yukon, forty miles each way from Anvik. The list consists mostly of the names of individuals, and

I hope to complete it this spring and to visit the Kuskokwin. The Culchan returns only 125 names, not nearly so many as the Chageluk, and less than Anvik alone.

July 12th: With your letter came all the rest of the news of a year. It is a dreadful bustle that poor old Rip gets into then! Happily our news was all good news, and the relief when we knew of the hopeful condition of our missionary treasury was very great. How nobly the Church met that emergency! It is a good thing to have felt the strain, if we have learned to trust our Help. Then, too, those who responded so well will hardly be lukewarm friends of missions in the future.

We have our moments of despondency here, of course, and one of them has just had a favorable ending. I put in a salmon trap this year, hoping to lay in a supply for the winter, and so lessen the expenses of the school, or, rather, make our resources reach farther. Last night the report was brought that it had been maliciously broken, and, knowing how the spirit of mischief spreads, I was in a good deal of distress about it. But this morning it was found to have been as mysteriously repaired, either by a penitent, or by some unknown friend, and I can hardly tell you how much clearer the heavens seemed. I feared that the people might have settled it among themselves to make my fishing unsuccessful, in order to compel me to buy; but I should hardly have done that, and there would have come a conflict, with possible damage to the school.

We had but a short time to spend with our friends when the boat came; but, by the courtesy of the captain, we were able to see them all. The Bishop gave us a genuine surprise. We supposed he was at Point Hope. I was sorry that no one came to assist either Miss Sabine or myself; but I feel that the Board, by its corporate action, met all its responsibilities as regards us, and so I am quite happy that so much has been accomplished, and we shall cheerfully keep on, developing our work as well as we can.

I am glad to think that the establishment of the boarding-school is assured at last.

It may be that our poverty in the matter of help from home may turn to our riches in the matter of native help. I am hopeful, at present, of being able to train a young man as teacher and evangelist. He has an excellent disposition, and has assisted me so much in translating, in addressing others, etc., that it seems as though he were well on the way to becoming an efficient member of our staff. He served during the winter for his bare maintenance, leaving profitable work, on

my promise to represent his position to Bishop Rowe, and to recommend that some provision should be made for him, and the Bishop himself anticipated my wishes with regard to him; so that here again I am encouraged. And at the same time a letter comes to tell me that fifty dollars are at my disposal for any extraordinary expense; so that his needs are provided for—at least for the present. I trust I am learning to be more ready to ask for any needed help.

JAPAN.

THE WORK AT AOMORI.

MISS MANN writes from Aomori, May 4th: Mr. and Mrs. Chappell have gone to Tokyo. Of course I miss them sadly, but am trying bravely to do my duty day by day, and do not allow myself to dwell upon the isolation of the position. I am sure it is my duty to stay here, and I am convinced that God gives us no duties for which He does not give strength if we only lean upon Him. You ask me about my progress in the language. The first year I studied from four to five hours a day, and am now able to understand a good deal and to make myself understood by the people for practical purposes; but this amount of study, combined with my work, and the fact of always being with the people, hearing an unknown tongue and trying to understand it, was too great a mental strain, and brought on a headache peculiar to Japan. So I went to Tokyo in February to consult a physician about it, and have been forbidden to study for six months, and have as much as possible reduced the hours for teaching. I see now it was a great mistake to attempt so many hours of mental work, and to stay a year in the interior without rest or change; one cannot do it in this climate.

We have just had a very pleasant visit from Bishop McKim. He confirmed a class of fourteen, and expressed himself greatly pleased with the progress of the work. Our schools are prospering. There are now fifty students, with an average of thirty-five in the English Bible night-school for young men. Most of the young men in the Church here

have been brought in through this school, the work in which has been singularly blessed. The industrial school for women is filling a great want in increasing the work among women; the number of students continues to increase, and it is being patronized by the better class of people. Apart from the number of students in actual attendance in the school and who receive Christian instruction, we are able to visit each one of these families and thus bring them under Christian influence. This school is being run by "specials" which I have received. I should not wish to use specials for any purpose which does not meet, not only with the Bishop's approval, but his consent. I have always consulted him and acted upon his advice.

August 21st: Mr. Naide, a native Priest, is here now, and the work is doing well in every way. Our two schools have vacation this month, but we have been able to go on with our regular evangelistic work all summer; in fact, have done extra work, as we have two series of meetings here, for non-Christians, which have been more largely attended than any religious services ever held in Aomori. One was especially for women. At this one we had an attendance of seventy-five, many of them wives of officials and of the best class of people. Similar meetings are being planned for three towns adjacent to Aomori in which missions have been recently started, a native catechist being stationed in each place. One of these is quite an important city, thirty miles from here, having a population of about 40,000.

INDIVIDUAL WORK IN KYOTO.

Miss Martha Aldrich writes on May 3d: "When I returned to Japan it was with the hope of having evangelistical work as soon as it could be arranged. Last summer the Bishop appointed me for pioneer service at Miadzu on the western coast, but no house could be found in any way suitable, and a consequence was in the autumn the continuance of my work here in St. Agnes's. But, as only a small portion of my time was employed, I took up again the outside work I had last year, which consisted in giving lessons in English, German, French and music, and on Sundays classes in the Bible. As a good part of my lessons during the week was in conversation, I had the opportunity of talking upon religious subjects, to which my pupils never objected, but on the contrary, seemed rather to like it. Nearly all of them were teachers and pupils from the Government College and high schools here. My work grew to large dimensions, and in the winter the Bishop very willingly gave his consent to my leaving St. Agnes's and devoting the whole of my time to it; so at the end of the school year, which comes in the spring, my resignation took effect, and I am now giving myself up entirely to individual work.

"Miss Denton, of the Congregational mission, who is leaving Kyoto, has let me have the house where she had been having evening classes, and with it a class of ten or twelve in English, and a Sun-

day-school, and I have been very busy recently, organizing work there. Besides my pupils in the day time I have French and English classes in the evening, a Sunday-school and a Bible-class, and on Sunday evenings Mr. Matzugama, of St. Agnes's, preaches. My pupils all told number more than fifty. Nearly all of my old pupils were interested in the study of the Bible, and the new ones who have commenced since vacation, will soon be too, I trust. My work is all very interesting, and not the least so is the Sunday-school of some twenty or twenty-five children, boys and girls, under twelve. They enjoy singing very much, and some of the older ones (the boys) I am hoping to be able to train for a choir in our new church. This is well under way, and promises to make a very fine appearance when completed. Its consecration is set now for October. I shall be very glad indeed when it is finished, and we can have services in it.

"*May 4th.* Eight new pupils commenced English in last evening's class, and this morning a young lady has come for lessons on the organ. Scarcely a day has passed, indeed, in the last two weeks without applicants for lessons, so you see there is no lack of work, and of a kind that affords grand opportunities of sowing the good seed which sometime, somewhere, may bring forth good fruit. Pray, my dear friends, that I may have the strength and wisdom to be equal to these opportunities, and improve them faithfully for the Master's sake."

FINANCIAL.

Offerings are asked to sustain missions in nineteen missionary jurisdictions and forty-one dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of twenty-two Bishops and stipends to 1,353 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from August 1st, to September 1st, 1897:

* Lenten and Easter Offering.

ALABAMA—\$40.00		<i>Constableville</i> —St. Paul's, Domestic, \$1.69; Foreign, \$2.....	3 69
<i>Florence</i> —Mrs. E. B. Weakly, Domestic and Foreign.....	5 00	<i>Cortland</i> —Grace, Foreign.....	10 37
<i>Greensboro</i> —Mr. R. H. Stickney, General.....	25 00	<i>East Syracuse</i> —Immanuel Church, S. S., General.....	1 03
<i>Tuscaloosa</i> —Christ Church S. S., Missionary Society, General.....	10 00	<i>Forestport</i> —Christ Church, Domestic, \$2; Foreign, 80 cts.....	2 80
ALBANY—\$215.96		<i>Greene</i> —Zion, Domestic, \$14.10; Foreign, \$12.81.....	26 91
<i>Athens</i> —Trinity Church, Domestic and Foreign.....	13 60	<i>Guilford</i> —Christ Church, Foreign.....	3 00
<i>Burnt Hills</i> —Calvary, General.....	6 65	<i>Harpurville</i> —St. Luke's, Foreign.....	1 00
<i>Cambridge</i> —St. Luke's, General.....	63 12	<i>Holland Patent</i> —St. Paul's, Domestic.....	3 50
<i>Champlain</i> —St. John's, General.....	11 14	<i>Marcellus</i> —St. John's, Foreign.....	6 54
<i>Claverack</i> —Trinity Church, General.....	4 56	<i>Mexico</i> —Grace Church, Domestic.....	10 88
<i>East Springfield</i> —St. Paul's (of which S. S. \$2.50) General.....	10 50	<i>Oriskany</i> —St. Peter's, S. S.* Domestic.....	20 50
<i>Haines Falls (Twilight Park)</i> —All Angels', General.....	76 37	<i>Oswego</i> —Christ Church, S. S.* Domestic.....	7 00
<i>Hudson</i> —All Saints', General.....	4 83	<i>Evangelists</i> , Domestic, \$5; Foreign, \$2.....	85 50
<i>Ilion</i> —St. Augustine's, Domestic and Foreign.....	2 19	<i>Oxford</i> —St. Paul's, Domestic, \$55.99; Foreign, \$29.51.....	1 00
<i>Maple Grove</i> —St. Stephen's, "D. W." Domestic, \$1; Foreign, \$1.....	2 00	<i>Paris Hill</i> —St. Paul's, Domestic.....	2 80
<i>Saratoga</i> —Bethesda, Wo. Aux., for China, (of which from Girls' Friendly Society \$2.80).....	4 00	<i>Port Leyden</i> —St. Mark's, Domestic, 80 cts; Foreign, \$2.....	2 80
<i>Springfield Center</i> —St. Mary's (of which S. S. \$3.82) General.....	7 00	<i>Redwood</i> —Mrs. A. L. White, Sp. for Dr. Langford Memorial Fund.....	1 00
<i>Unadilla</i> —St. Matthew's, Mrs. C. I. Hayes, General.....	10 00	<i>Rome</i> —St. Joseph's, Foreign.....	2 00
ARKANSAS—\$8.91		<i>Romulus</i> —St. Stephen's, Foreign.....	53
<i>Little Rock</i> —Christ Church, Wo. Aux., General.....	8 91	<i>Sackett's Harbor</i> —Christ Church, Domestic.....	2 74
CALIFORNIA—\$21.76		<i>Skaneateles</i> —St. James's, Foreign.....	47 31
<i>San Francisco</i> —"M.," Domestic, \$5; Foreign, \$2.50.....	7 50	<i>Slaterville Springs</i> —St. Thomas's S. S.,* General.....	1 63
<i>Miscellaneous</i> —Babies' Branch, Wo. Aux., for work among Colored children.....	14 26	<i>Syracuse</i> —Grace, Domestic, \$14.15; Foreign, \$13.50.....	27 65
CENTRAL NEW YORK—\$575.02		St. Paul's, Domestic.....	43 00
<i>Auburn</i> —St. John's, Domestic, \$4.75; Indian, 50 cts.; Colored, \$1.50; Foreign, \$1.25.....	8 00	<i>Trumansburgh</i> —Epiphany, Foreign.....	2 89
<i>Baldwinsville</i> —Grace, Domestic, \$7; Foreign, \$7.....	14 00	<i>Utica</i> —Holy Cross, Domestic, \$8.32; a member of the Wo. Aux., "In memory of Dr. Langford," General, \$15.....	23 37
<i>Binghamton</i> —Trinity Church, Domestic.....	52 68	<i>Kittie L. Peckham</i> , General.....	5 00
<i>Booneville</i> —Trinity Church, Domestic, \$2; Foreign, \$1.35.....	3 35	<i>Watertown</i> —"A Friend," Domestic.....	1 00
<i>Cape Vincent</i> —St. John's, Domestic.....	4 40	<i>Waverly</i> —Grace, Domestic, \$2.42; Foreign, \$1.82.....	4 24
<i>Cazenovia</i> —St. Peter's, Domestic.....	16 72	<i>Waterloo</i> —St. Paul's, Domestic, \$10; Foreign, \$9.....	19 00
<i>Robert J. Hibbard</i> , Domestic and Foreign.....	100 00	<i>Whitesboro</i> —St. John's S. S.,* Domestic.....	6 32
CENTRAL PENNSYLVANIA—\$89.65		<i>Windsor</i> —Zion, Foreign.....	77
<i>Blue Ridge Summit</i> —Transfiguration, Domestic and Foreign.....	4 88	CENTRAL PENNSYLVANIA—\$89.65	
<i>Catawissa</i> —Geo. B. Boggs, General.....	5 00	<i>Blue Ridge Summit</i> —Transfiguration, Domestic and Foreign.....	4 88
<i>Douglasville</i> —St. Gabriel's, Domestic and Foreign.....	5 00	<i>Catawissa</i> —Geo. B. Boggs, General.....	5 00
<i>Jermyn</i> —St. James's, General.....	25 00	<i>Douglasville</i> —St. Gabriel's, Domestic and Foreign.....	5 00
<i>Jonestown</i> —St. Mark's, Foreign.....	4 39	<i>Jermyn</i> —St. James's, General.....	25 00
		<i>Jonestown</i> —St. Mark's, Foreign.....	4 39

NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations, wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxillary.

<i>Montrose</i> —St. Paul's, S. S., General.....	5 38	DALLAS—\$12.00	
Miss M. K. Snyder, "In memory of Dr. Langford," General.....	20 00	<i>McKinney</i> —Rev. J. E. H. Galbraith, General.....	1 00
<i>So. Bethlehem</i> —Robert H. Sayre, General.....	20 00	"A missionary's wife," Wo. Aux., General.....	1 00
CHICAGO—\$163.00		<i>Paris</i> —Holy Cross, Wo. Aux., General.....	5 00
<i>Carpentersville</i> —Martha S. Arvedson, Colored.....	1 00	<i>Tezakana</i> —Mr. F. W. Offenhauser, General.....	5 00
<i>Chicago</i> —Grace, Wo. Aux., General.....	10 00	DELAWARE—\$26.50	
St. James's, "Churchman," General.....	20 00	<i>Delaware City</i> —Christ Church S. S., General.....	11 50
"L" for "Robert" scholarship, Trinity Divinity and Catechetical School, Tokyo, Japan, \$70; Sp. for Rev. James Morris's work in Brazil, \$25.....	95 00	<i>New Castle</i> —"A Churchwoman," General.....	5 00
J. W. White, Domestic and Foreign.....	2 10	<i>Wilmington</i> —Trinity Church, "A Member," General.....	10 00
<i>Edgewater</i> —Atonement, "Mrs. N.," General.....	6 00	EAST CAROLINA—\$15.30	
<i>Galena</i> —"A Communicant," Domestic and Foreign.....	5 00	<i>Edenton</i> —St. Paul's, mite boxes, Wo. Aux., General.....	10 30
<i>Highland Park</i> —Trinity S. S.,* General....	15 82	<i>Woodville</i> —Grace S. S., General.....	5 00
<i>Waukegan</i> —Christ Church, Domestic.....	8 08	EASTON—\$20.58	
COLORADO—\$38.80		<i>Kent Co.</i> —St. Paul's Parish, General.....	2 50
<i>Boulder</i> —St. John's, Wo. Aux., General....	5 00	I. U. Parish, General.....	2 50
<i>Colorado Springs</i> —Grace, Domestic and Foreign, \$13.80; S. S.,* General, \$20.....	33 80	<i>North Kent Parish</i> , General.....	2 26
CONNECTICUT—\$673.03		<i>Somerset Co.</i> —Somerset Parish, Domestic and Foreign.....	13 32
<i>Bantam</i> —St. Paul's, member of Wo. Aux., General.....	8 00	FLORIDA—\$10.00	
<i>Bridgeport</i> —"A Churchman," Domestic and Foreign.....	2 00	<i>Apalachicola</i> —Trinity Church S. S., General.....	10 00
<i>Brooklyn</i> —"Anonymous," Domestic.....	10 00	FOND DU LAC—\$2.50	
<i>East Hartford</i> —St. John's S. S., senior class, General.....	34 53	<i>Fond du Lac</i> —St. Paul's Cathedral, "A Member," General.....	2 50
<i>Hartford</i> —Trinity Church S. S.,* Sp. for Bishop Talbot's work, Wyoming and Idaho, \$12.29; Sp. for Bishop Payne Divinity School, Southern Virginia, \$12.29; Sp. for Archdeacon Applegate, Tacoma, Washington, \$12.29.....	36 87	GEORGIA—\$172.00	
Trinity College Missionary Society, Sp. to complete endowment of "Trinity College Missionary Society" scholarship, St. John's College, Shanghai, China.....	50 00	<i>Grovetown</i> —Heavenly Rest S. S., General..	6 00
Mr. and Mrs. Tracy, \$5; "Anne," \$50; General.....	55 00	<i>Marietta</i> —St. James's, Domestic and Foreign.....	56 00
"Sadimi," General.....	5 00	<i>Savannah</i> —Christ Church, "A Member," General.....	50 00
<i>Archdeaconry, Wo. Aux., Sp. for Domestic Contingent Fund</i>	3 00	Mrs. Chas. Ellis, General.....	10 00
<i>Litchfield</i> —Archdeaconry, Wo. Aux., Sp. for Domestic Contingent Fund.....	3 00	"J. J. N.," Domestic and Foreign.....	50 00
<i>Middletown</i> —Holy Trinity Church, Domestic.....	7 00	INDIANA—\$11.75	
E. C. Gilman, Domestic.....	10 00	<i>Columbus</i> —St. Paul's S. S.,* General.....	1 75
<i>Middlesex</i> —Archdeaconry, Wo. Aux., Sp. for Domestic Contingent Fund.....	3 00	<i>Goshen</i> —St. James's, Wo. Aux.....	10 00
<i>Naugatuck</i> —Rev. Geo. Rumney, Domestic and Foreign.....	5 00	IOWA—\$41.00	
<i>New Haven</i> —Trinity Church, "Friends," General.....	20 00	<i>Anamosa</i> —St. Mark's, Rev. J. J. Corbyn, General.....	5 00
M. H. Robertson, General.....	100 00	<i>Des Moines</i> —Rev. Dr. A. C. Stilson, General.....	10 00
<i>New London</i> —Archdeaconry, Wo. Aux., Sp. for Domestic Contingent Fund.....	3 00	<i>Jaynesville</i> —Sarah M. Taylor, General....	25 00
<i>North Guilford</i> —Rev. W. H. Dean, Foreign.....	3 00	<i>Maquoketa</i> —St. Mark's, Thank offering, General.....	1 00
<i>Northford</i> —St. Andrew's, Domestic and Foreign.....	1 44	KANSAS—\$258.63	
<i>Norwalk</i> —St. Paul's, "O.," \$10, "S.," \$8, General.....	18 00	<i>Abilene</i> —St. John's, Wo. Aux., General....	7 55
<i>Pine Meadow</i> —St. John's, Domestic and Foreign.....	86 44	<i>Atchison</i> —Trinity Church, Wo. Aux.....	26 75
<i>Stratford</i> —Christ Church, Domestic.....	30 00	<i>Beloit</i> —St. Paul's, Wo. Aux., General.....	5 31
"Anonymous," Domestic, \$2.50; Colored, \$5; Foreign, \$2.50.....	10 00	<i>Burlington</i> —Ascension, Wo. Aux., General	1 44
Wm. Nash, General.....	5 00	<i>Cawker City</i> —Grace, Wo. Aux., General....	5 72
<i>Wallingford</i> —Rev. James L. Scott, General.....	20 00	<i>Chanute</i> —Grace, Wo. Aux., General.....	5 40
<i>West Hartford</i> —St. James's, Colored, \$4; S. S.,* General, \$8.....	12 00	<i>Dodge City</i> —St. Cornelius's, Wo. Aux., Domestic.....	6 05
<i>Wilton</i> —St. Matthew's S. S., General, \$14.75; Colored, \$2.....	16 75	<i>Dwight</i> —St. Paul's, Wo. Aux., General....	2 00
"Anonymous," Domestic, \$2.50; Colored, \$5; Foreign, \$2.50.....	10 00	<i>Emporia</i> —St. Andrew's, Wo. Aux., General.....	4 45
"E.," General, \$92; work in Mexico, \$8.....	100 00	<i>Fort Scott</i> —St. Andrew's, Wo. Aux., Domestic.....	10 52
Mrs. E. W. Starr, through Rt. Rev. John Williams, D.D., for salary and traveling expenses of Rev. Mr. Forrester, Mexico.....	10 00	<i>Girard</i> —St. John's, Wo. Aux., General.....	2 08
		<i>Hutchinson</i> —Grace, Wo. Aux., Domestic..	7 43
		<i>Junction City</i> —Covenant, Wo. Aux., General.....	7 28
		<i>Kansas City</i> —St. Paul's, Wo. Aux., General.....	1 53
		<i>Kirwin</i> —Mission, Wo. Aux., General.....	4 30
		<i>Lawrence</i> —Trinity Church, Wo. Aux., General.....	11 94
		<i>Leavenworth</i> —St. Paul's, Wo. Aux., General.....	6 52
		<i>Lebo</i> —Church of the Messiah, Wo. Aux., Domestic.....	3 12
		<i>Manhattan</i> —St. Paul's, Wo. Aux., General.	3 27
		<i>Marysville</i> —St. Paul's, Wo. Aux., General.	50
		<i>Minneapolis</i> —St. Peter's, Wo. Aux., General.....	4 47
		<i>Newton</i> —St. Matthew's, Wo. Aux., General.....	6 28

ACKNOWLEDGMENTS.

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<i>Ottawa</i> —Grace, Wo. Aux., Sp. for Domestic Contingent Fund	10 85	<i>Camden</i> —St. Thomas's, General.....	1 33
<i>Parsons</i> —St. John's, Wo. Aux., Domestic	5 20	<i>New Castle</i> —St. Andrew's, Sp. for "All Saints Sisters," Bombay, India.....	25 04
<i>Salina</i> —Christ Church, Wo. Aux., General	9 12	MARYLAND—\$84.00	
<i>Topeka</i> —Grace, Wo. Aux., General.....	23 71	<i>Anne Arundel Co. (West River)</i> —Christ Church, General	7 00
<i>Wakeeney</i> —St. John's, Wo. Aux., General	4 04	<i>Baltimore</i> —Christ Church, Wo. Aux., Foreign	5 00
<i>Wakefield</i> —St. George's, Wo. Aux., General	6 33	<i>St. Paul's</i> , "L. C. A., In Memoriam," Domestic.....	5 00
<i>Wichita</i> —St. John's, Wo. Aux., General	15 47	<i>Mrs. C. C. Penick</i> , General, \$10; Sp. for education of Ichikawa Seija's son, Japan, \$10.....	20
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Brierley Memorial, Cape Palmas, Africa	50 00	<i>Baltimore Co. (Catonsville)</i> —St. Timothy's, Branch Wo. Aux., Domestic, \$1; Indian, \$1; Colored, \$1; Foreign, \$1....	4 00
KENTUCKY—\$5.55		<i>Sherwood Church</i> , Domestic, \$5.50; Foreign, \$10 50.....	16 00
<i>Louisville</i> —St. John's, \$1.55; S. S., \$3; General	3 55	<i>Calvert Co. (Port Republic)</i> —Christ Church, General.....	2 00
<i>Uniontown</i> —"J. H. D.," General.....	2 00	<i>Howard Co. (Ellicott City)</i> —St. John's, "A Communicant," General.....	5 00
LONG ISLAND—\$1,761.88		<i>Washington Co. (Hagerstown)</i> —St. John's, Miss Jane P. Gaines, Colored.....	5 00
<i>Brooklyn</i> —St. Ann's, Missionary Society, General.....	25 00	<i>(Hagerstown)</i> —"C.," General.....	5 00
<i>St. Timothy's</i> , General.....	5 00	<i>Miscellaneous</i> —Wo. Aux., "A Member," General.....	10 00
<i>Arthur L. Brown</i> , General.....	5 00	MASSACHUSETTS—\$3,364.47	
<i>Mrs. Julia M. Schenck and Daughter</i> , General.....	10 00	<i>Boston (Dorchester)</i> —Grove Hall Mission, "A Member," Colored.....	4 00
<i>Mrs. Geo. A. Jarvis</i> , General.....	10 00	<i>(Highlands)</i> —St. John's, Domestic, \$10.91; Foreign, \$2.35; General, \$8.43.....	21 69
<i>"A Friend," Domestic and Foreign</i>	100 00	<i>St. Andrew's S. S.</i> , "Class of Young Girls," Junior Aux., Sp. for Christmas gifts for China Mission.....	6 00
<i>Mary R. Close</i> , General.....	10 00	<i>St. Paul's</i> , Mrs. William Appleton, \$1,000, "A Member," \$25, General.....	1,025 00
<i>Far Rockaway</i> —St. John's, General.....	114 17	<i>Trinity Church</i> , Miss Sarah Dunn, General, \$150; Wo. Aux., for Rev. Henry Forrester's salary, Mexico, \$20; Haiti, \$10; "A Member," for "Christian Rent'n Loring" (In Memoriam) scholarship, St. Mary's Hall, Shanghai, China, \$50; for Miss Woodruff's salary, Africa, \$20; Sp. for the work of Sister Ella, Jurisdiction of Asheville, \$5.....	255 00
<i>Flushing</i> —St. George's, General.....	2 00	<i>W. H. Lincoln</i> , General.....	400 00
<i>Garden City</i> —Cathedral of the Incarnation for China, \$5.04; Japan, \$5.04.....	10 08	<i>Brookline</i> —All Saints' S. S., Domestic.....	40 00
<i>Great Neck</i> —All Saints', Miss Ellen King, for "Alice Rives" scholarship, St. Elizabeth's School, South Dakota, \$60; Sp. for Dr. Campbell's Church, Douglass Island, Alaska, \$50; "A Member," for the "Henry M. Beare" scholarship, St. Paul's School, South Dakota, \$60.....	170 00	<i>St. Paul's</i> , Domestic, \$167.16; Foreign, \$152.17.....	319 35
<i>Jamaica</i> —Grace, Systematic Offering Plan, General.....	40 17	<i>Cambridge</i> —Christ Church S. S.,* General.....	21 11
<i>Maspeth</i> —St. Saviour, Indian.....	18 00	<i>Episcopal Theological School</i> , Alumni of, for Mr. Root's salary, China.....	500 00
<i>Merrick</i> —"C.," \$5; E. C. Cammann, \$5; General.....	10 00	<i>St. John's Memorial Chapel</i> , General, \$10; Wo. Aux., "A Member," for Miss Woodruff's salary, Africa, \$150.....	11 50
<i>Quogue</i> —A. T. Mahan, General.....	75 00	<i>Dedham</i> —St. Paul's, General.....	20 09
<i>Rockaway</i> —Trinity Church, Foreign.....	37 67	<i>Hanover</i> —St. Andrew's, Domestic.....	22 33
<i>Roslyn</i> —Trinity Church, John Curwen, Jr., General.....	5 00	<i>Hingham</i> —St. John the Evangelist, General.....	2 33
<i>Smithtown</i> —St. James's, Domestic.....	11 25	<i>Hyde Park</i> —Miss Harriet T. Browne, General.....	25 00
<i>Southampton</i> —"A. P. L.," General.....	3 00	<i>Lenox</i> —Trinity Church, General.....	350 14
<i>Miscellaneous</i> —"A Churchwoman," Domestic, \$500; Foreign, \$500.....	1000 00	<i>Lynn</i> —Incarnation S. S.,* Domestic and Foreign.....	17 00
<i>Executive Board of Woman's Central Committee</i> , for salary and travelling expenses of Rev. Henry Forrester, Mexico.....	100 00	<i>Nahant</i> —Mrs. S. S. Upham, General.....	150 00
LOS ANGELES—\$133.10		<i>Newton (Chestnut Hill)</i> —Church of the Redeemer, Domestic.....	20 25
<i>Orange</i> —Trinity Mission, General.....	15 25	<i>Pittsfield</i> —"A Member of Wo. Aux.," General.....	20 00
<i>Pasadena</i> All Saints', "A Parishioner," General.....	20 00	<i>Rockport</i> —"F. W. B.," General.....	2 00
<i>John Bakewell Phillips</i> , General.....	25 00	<i>Salem</i> —"A Friend," General.....	5 00
<i>Pomona</i> —A Thank-offering, General.....	2 00	<i>Springfield</i> —"A Member of Wo. Aux.," General.....	10 00
<i>Redlands</i> —Trinity Church, Wo. Aux., General	5 00	<i>"R. S. P.," General</i>	2 00
<i>Santa Barbara</i> —"H. P. L.," General, \$2; Colored, \$1.....	3 00	<i>Taunton</i> St. Thomas's, Wo. Aux., for Haiti, \$3; "A Member," Domestic, \$50; Foreign, \$50.....	103 00
<i>Ventura</i> —St. Paul's S. S.,* General.....	5 10	<i>Waltham</i> —Christ Church, "A Member," General.....	2 00
<i>Miscellaneous</i> —Branch Wo. Aux., General	57 75	<i>Watertown</i> —Church of the Good Shepherd, General.....	4 68
LOUISIANA—\$145.26		<i>Wilkinsonville</i> —St. John's S. S., General..	5 00
<i>Clinton</i> —St. Andrew's S. S., General.....	1 55	MICHIGAN—\$25.00	
<i>Girard</i> —Mrs. Ulroon and Mrs. Lewis, General	9 75	<i>Cheboygan</i> —E. N. Thomas, "In Memoriam Kathleen E. Cooper," General.....	15 00
<i>Laurel Hill</i> —St. John's, \$1.15; "Tithe," 50 cts.; General.....	1 65	<i>Flint</i> —Estate of James B. Walker, General.....	10 00
<i>New Orleans</i> —Annunciation, General.....	1 00		
<i>Christ Cathedral</i> , General.....	1 00		
<i>Trinity Church</i> , General.....	75		
<i>"E. P. E. R.," Sp. for Bishop Rowe</i> , for hospital work, Circle City, Alaska.....	5 00		
<i>Ida A. Richardson</i> , General.....	100 00		
<i>Patterson</i> —Holy Trinity Church S. S., General.....	5 00		
<i>St. Francisville</i> —Grace, \$2.90; "Tithe," \$1, General.....	3 90		
<i>Thibodeaux</i> —St. John's, General.....	5 00		
<i>Williamsport</i> —St. Stephen's, "Tithe," General.....	10 66		
MAINE—\$31.37			
<i>Augusta</i> —St. Barnabas's, "A Thank-offering," General.....	5 00		

MILWAUKEE—\$78.38		(Wilbur)—St. James's, General.....	2 80
Baraboo—Trinity Church, General.....	10 00	St. Michael's (additional), General.....	50
Ladis—Peter Richards, Foreign.....	3 00	St. Paul's, General.....	9 71
La Crosse—Christ Church S. S., General.....	59 88	Windsor—Mission, General.....	19
Milwaukee—Mrs. F. M. Hickman, \$1.25, F. J. Wilson, \$1.25, D. Kapple, \$1.25, E. F. Wright, \$2.50, General.....	6 00	Miscellaneous—"Anonymous," Wo. Aux., General.....	10 00
		"Anonymous," Domestic.....	5 00
		Mite Box, General.....	2 50
MINNESOTA—\$101.70		NEW YORK—\$5,946.94	
Faribault—"A Friend," General.....	1 00	Carthage Landing—St. Mark's, Wo. Aux., General.....	1 20
Robert's Lake—Cathedral Mission, for work in Minnesota, \$1; Foreign, \$1.50.....	5 50	Croton Falls—"Mrs. O. C." Indian, \$5; Colored, \$5; Africa, \$5; China, \$5; Greece, \$5; Haiti, \$5.....	30 00
St. Paul—Christ Church, Domestic and Foreign.....	90 20	Highland—Holy Trinity Church, \$1.84, S. S., \$3.16, General.....	5 00
Miss Alice Ives Gilman, General.....	5 00	Hyde Park—St. James's, Wo. Aux., Gen- eral.....	16 55
MISSOURI—\$31.00		Kingston—St. John's, Mrs. E. Gill, for Alaska.....	5 00
De Soto—"One who is interested in mis- sions," General.....	1 00	Lake Mahopac—Holy Communion, Domest- ic, \$9.75; Indian, \$5.25; Colored, \$4.75; Foreign, \$6.25.....	26 00
Kirkwood—Contents of Mite Box No. 278, General.....	5 00	Lithgow—St. Peter's, Wo. Aux., General.....	2 50
Old Orchard—Mrs. Angelica P. Lockwood, General.....	25 00	Matteawan—St. Luke's, Wo. Aux., General.....	42 10
		Middletown—Grace, Foreign.....	10 00
NEWARK—\$167.00		Millbrook—Grace, \$14; Wo. Aux., \$5.25.....	19 25
Montclair—St. Luke's, Miss A. F. Shed- den, Domestic, \$25; Foreign, \$25.....	50 00	New Brighton—Christ Church, Domestic and Foreign.....	25 00
Morristown—"Mary," General.....	4 00	New Rochelle—Mrs. John H. Screven, Do- mestic.....	30 00
Newark—"A. J. D.," General.....	5 00	New York—Ascension, "A Member," thro' Wo. Aux., General.....	50 00
Orange—Grace, "Daughters of the Church," General.....	8 00	Calvary, O. G. Barton, General.....	50 00
Miscellaneous—Mrs. J. Hull Browning, through Wo. Aux., General.....	100 00	Church Missions House, Alms Box, Gen- eral (of which "First Fruits G. B.," \$2.75), General.....	4 35
		Grace, Miss A. H. Laight, Domestic and Foreign, \$70; Miss H. F. Jervey, Gen- eral, \$2.....	72 00
NEW HAMPSHIRE—\$86.44		Heavenly Rest Chapel, Daughters of the King, for "Heavenly Rest" scholar- ship, Jane Bohlen Memorial School, Wuchang, China, \$18; S. S., General, \$121.50.....	139 50
Charlestown—St. Luke's, General.....	5 12	St. Clement's, "A Member," General....	100 00
Concord—St. Paul's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, Chapel of St. Paul's School, Wo. Aux., General.....	5 00	St. Edward-the-Martyr, Colored.....	10 00
Hopkinton—St. Andrew's, General.....	9 50	(Fordham)—St. James's, Missionary As- sociation, Sp. for rebuilding Jane Boh- len School, Wuchang, China.....	44 55
Intervale—"E," Domestic.....	32 32	St. John the Evangelist, "A Member," through Wo. Aux., General.....	50 00
North Conway—"K," General.....	5 00	St. John's Chapel, General.....	56 38
Plymouth—Branch Wo. Aux., Sp. for For- eign Missionaries' Insurance Fund.....	20 00	St. Michael's, \$1.56; S. S., 74 cts.; Infant Class, \$1.20 (of which Foreign, 27 cts.; Wo. Aux., \$3.23).....	3 50
Portsmouth—St. John's, General.....	2 00	(Westchester)—St. Peter's, Domestic.....	10 64
	7 50	Transfiguration, "A Member," General. Trinity Chapel, Miss M. M. Ward, Gen- eral.....	10 00
NEW JERSEY—\$450.86		"J. B.," General.....	50 00
Allentown—Christ Church, General.....	1 78	G. G. William, General.....	500 00
Asbury Park—"L. and R.," General.....	16 00	Mrs. J. R. Swords and Mrs. S. Lawrence, Domestic.....	200 00
Camden—St. Paul's S. S., General.....	55 67	"H.," General.....	100 00
"R. C.," General.....	4 00	James A. Scrymser, General.....	100 00
Cape May—Mrs. I. Jones, Colored.....	2 00	John H. Caswell, Domestic, \$50; Foreign, \$50.....	100 00
"A Friend," Colored.....	1 00	Mrs. H. Van Rensselaer, Domestic, \$20; Colored, \$15; Indian, \$15; Foreign, \$20 Miss M. M. Collins, for "Dr. A. T. Tving" scholarship, St. Mary's School, South Dakota.....	60 00
Carteret—Mission, General.....	1 45	Miss Cisco, General.....	50 00
Crosswicks—Grace, Domestic and Foreign.....	2 90	Mrs. G. R. Lewis, General.....	40 00
Edinburg—Mission, General.....	34	E. M. Bailey, General.....	25 00
Elizabeth—Christ Church, Sp. for Memor- ial Fund for Dr. Langford.....	25 00	M. N. Lawrence, Domestic.....	25 00
Olga R. White and T. R. White, Jr., through Wo. Aux., Sp. for Bishop Wil- liams, Japan.....	80 00	Mrs. G. Schwab, General.....	25 00
Flemington—Calvary, General.....	2 55	Dr. Duffie, General.....	20 00
Glenmoore—Mission, General.....	17	J. E. Roberts, Domestic and Foreign....	10 00
High Bridge—Mission, General.....	72	(Riverdale)—L. E. Robinson, General....	5 00
Linden—Grace, General.....	1 12	Society of Busy Workers, Sp. for Turtle Mountain Indians, North Dakota.....	5 00
Mercerville—Mission, General.....	64	"A Member," Wo. Aux., Colored.....	4 00
Morristown—Trinity Church, Domestic, \$25.75; "A Member," for "Trinity Mem- orial" scholarship, St. Elizabeth's School, South Dakota, \$60.....	85 75	"A Friend," through Wo. Aux., Domestic Mrs. G. Beckett, General.....	3 00
Monmouth Junction—St. Paul's, General....	2 16	Poughkeepsie—Christ Church, General.....	64 02
Mount Holly—St. Andrew's, Foreign.....	4 00	Holy Comforter, Wo. Aux., General.....	17 50
Ortley—M. L. Warren, General.....	10 00	St. Paul's, Domestic, \$87.44; Colored, \$25.96; Foreign, \$59.88; General, \$23.60;	
Plainfield—Grace, "A Member," \$1, "A Widow's Mite," \$2, General.....	13 00		
C. S. Guion, General.....	10 00		
Mary Buxton, General.....	1 00		
Rahway—Church of the Holy Comforter, General.....	4 28		
Riverton—Christ Church, Domestic, \$20; Indian, \$5; Colored, \$5; Foreign, \$5....	35 00		
Rocky Hill—Trinity Church, General.....	8 36		
Roselle—St. Luke's S. S., for "D. Kipling Howe" scholarship, St. Margaret's School, Tokyo, Japan.....	40 00		
Sand Hills—St. Barnabas's, General.....	2 96		
Sewaren—St. John's, General.....	3 55		
Trenton (Cadwalader Place)—All Saints', General.....	4 76		

Wo. Aux., General, \$50.....	226 38	Trinity Church, Wo. Aux., Domestic, \$2; Colored, \$3; "Gregory T. Bedell" scholarship, St. John's College, Shanghai, China, \$10.....	15 00
Branch Wo. Aux. for "Poughkeepsie Memorial" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40; "Poughkeepsie" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Colored, \$14.50; Foreign, \$14.50....	94 00	Miscellaneous—Babies' Branch, Domestic, \$4.56; Foreign, \$1.44.....	6 00
Red Hook—Christ Church, General, \$25; Wo. Aux., General, \$4.77.....	29 77	OREGON—\$11.96	
"E. S. DuB.," through Wo. Aux., Sp. for support of "Constance," St. Mary's Orphanage, Shanghai, China....	30 00	Astoria—Holy Innocents' S. S.,* General..	1 11
Staatsburgh—St. Margaret's, Alice M. Ullmann, General.....	5 00	Mrs. T. Arden, Indian.....	1 00
Upper Red Hook—All Saint's Chapel, Wo. Aux., General.....	50	Bridal Veil—Mrs. A. D. Bishop, General...	5 00
Wappingers Falls—Zion, Wo. Aux., General.....	72 25	Grant's Pass—St. Luke's S. S.,* General....	30
Yonkers—"K. C. B." General.....	10 00	Newport—St. Stephen's, Indian, 78 cts.; Colored, 77 cts.; Foreign, \$1.55.....	3 10
Miscellaneous—"M. E." Domestic, \$25; Colored, \$25; Foreign, \$25.....	75 00	Yaquina City—Mission, Domestic.....	1 45
From the Bishop of New York, in fulfillment of his pledge for the salary of the Bishop of Alaska to December 1st, 1897 3,000 00		PENNSYLVANIA—\$5,827.35	
NORTH CAROLINA—\$92.45		Andalusia—Dr. Charles R. King, Colored.	25 00
Fredell Co.—St. James's, General.....	41	Fort Washington—"S." General.....	5 00
Lawrence—Grace General.....	5 00	Malvern—Mrs. C. E. Coxe, Colored.....	1 00
Oxford—St. Stephen's S. S.,* General.....	27 00	Morton—Atonement, Foreign.....	10 00
Raleigh—Church of the Good Shepherd, \$11.14; Wo. Aux., \$13.86, General.....	25 00	Norristown—All Saints' Chapel, Junior Aux., Sp. to endow the Secretaryship of Board of Managers, in honor of the late Dr. Langford.....	1 00
Rowan Co.—St. Mary's, General.....	2 21	"In His Name," General.....	3 00
Salisbury—St. Luke's S. S.,* General.....	31 68	Paoli—Good Samaritan.....	4 80
St. Peter's S. S.,* General.....	1 15	Philadelphia—Covenant, "A Member," General.....	102 00
OHIO—\$329.85		Holy Apostles', "A Thank-offering," General.....	100 00
Akron—St. Paul's, Wo. Aux., for "Julia Bedell" scholarship, St. John's College, Shanghai, China.....	10 00	Prince of Peace Chapel S. S., General....	69 57
Bellevue—St. Paul's, Wo. Aux., for "Julia Bedell" scholarship, St. John's College, Shanghai, China.....	5 00	(Kensington)—St. Barnabas's, for "Bishop Hare" scholarship, St. Mary's School, South Dakota, \$30; "Bishop Whipple" scholarship, St. Mary's School, South Dakota, \$30.....	60 00
Cuyahoga Falls—St. John's, Wo. Aux., for "Gregory T. Bedell" scholarship, St. John's College, Shanghai, China....	5 00	St. James's Chapel, Mrs. Samuel Dickson, General.....	50 00
Cleveland—Church of the Good Shepherd, Wo. Aux., for "Gregory T. Bedell" scholarship, St. John's College, Shanghai, China.....	5 00	(Kingessing)—St. James's, General.....	15 00
St. Paul's, Wo. Aux., for Gregory T. Bedell" scholarship, \$10, "Julia Bedell" scholarship, \$10, both in St. John's College, Shanghai, China; Brooks Missionary Society, Sp. for scholarship in All Saints' School, South Dakota, \$10; Sp. for Brierley Memorial Girls' School, Africa.....	40 00	(Frankford)—St. Mark's, General.....	200 72
Trinity Church, Wo. Aux., for "Gregory T. Bedell" scholarship, \$10, both in St. John's College, Shanghai, China; Sp. for Foreign Missionaries' Insurance Fund, \$10.....	30 00	(Oak Lane)—St. Martin's, Indian, \$4.08; General, \$31.51.....	35 59
Mrs. W. G. Gates, Wo. Aux., General....	5 00	St. Peter's—"A Member," General.....	100 00
Mite Chest No. 9,617, Foreign.....	2 92	(Oxford)—Trinity Church S. S., for Africa, \$10; General, \$15.....	25 00
Samuel Mather, General.....	100 00	Proceeds of Ladies' Missionary Working Party in connection with Zion Church, for freight on box to China.....	5 00
Gambier—Church of the Holy Spirit, Wo. Aux., for "Julia Bedell" scholarship, St. John's College, Shanghai, China, \$10; Sp. for Valle Cruces Mission, Asheville, \$5.....	15 00	(Germanstown)—"A Friend," General....	100 00
Huron—Christ Church, Wo. Aux., for "Julia Bedell" scholarship, St. John's College, Shanghai, China.....	10 00	(Chestnut Hill)—"A Friend," General....	50 00
Mansfield—Grace, Colored.....	9 60	(Germanstown)—Miss H. Steel General....	50 00
Mount Vernon—St. Paul's, Wo. Aux., for "Gregory T. Bedell" scholarship, St. John's College, Shanghai, China.....	10 00	(Westleigh)—Domestic and Foreign....	100 00
Norwalk—St. Paul's, Wo. Aux., for "Julia Bedell" scholarship, St. John's College, Shanghai, China.....	10 00	(Mt. Atry)—A. L. E. Cranter, General....	10 00
Painesville—St. James's, Wo. Aux., for "Gregory T. Bedell" scholarship, St. John's College, Shanghai, China.....	5 00	(Germanstown)—Miss E. Clements, Wo. Aux., "Thank-offering," General.....	5 00
Sandusky—Grace, Wo. Aux., for "Gregory T. Bedell" scholarship, \$10, "Sandusky" scholarship (of which Juniors, \$10), \$35.33, both in St. John's College, Shanghai, China.....	45 33	"B. F. F." General.....	3,000 00
Toledo—St. John's, Wo. Aux., Domestic, 50 cts.; Foreign, 50 cts.....	1 00	"B. M.," General.....	1,000 00
		Mrs. George Woodward, for salary and travelling expenses of Rev. H. Forrester, Mexico.....	150 00
		Miss H. A. Wood, Domestic, \$50; Foreign, \$50.....	100 00
		Margaret H. Bache, General.....	100 00
		Mrs. R. N. Thomas, General.....	50 00
		R. E. Hare, General.....	40 00
		Miss H. S. Biddle, for "Fidelitas" scholarship, St. Paul's School, South Dakota.....	30 00
		"E. M. B." for "Mary Amory Hare" scholarship, St. Mary's School, South Dakota.....	30 00
		J. C. Walker, "A Memoriam Gift," General.....	14 00
		"Friends," General.....	5 00
		"Thank-offering from Cliff," General....	5 00
		Miss Ellison, Colored.....	2 00
		Edward Gould, Sp. for All Saints' Sisters, Bombay, India.....	2 00
		"A Friend," Wo. Aux., General.....	1 0
		Radnor—St. David's, Domestic, \$60; Foreign, \$51.....	111 00
		Upper Providence—St. Paul's Memorial S. S., Indian.....	4 67
		Wyncote—W. C. Kent, General.....	5 00
		PITTSBURGH—\$257.55	
		Brownsville—Christ Church, Missionary Society, Domestic, \$23.28; Foreign, \$23.27; Wo. Aux., Sp. toward Bishop Rowe's hospital work at Circle City, or	

toward the Mission Church on Doug- las Island, Alaska, \$100.....	146 55	Richford—St. Ann's, General.....	2 00
Miles Grove—Grace, General.....	10 00	St. Albans—St. Luke's S. S., Colored.....	11 81
Pittsburgh—Calvary, "E. M. D.," Gen- eral.....	1 00	"A Vermont Churchwoman," General...	20 00
C. D. Metcalf, General.....	100 00	"Churchwoman," General.....	5 00
VIRGINIA—\$78.71			
QUINCY—\$17.00		Albemarle Co.—St. Paul's, General.....	5 00
Peoria—Mrs. M. S. Wilkinson, General....	5 00	(Ivy Depot)—"A Friend," General.....	5 00
J. A. and N. Dickinson, General.....	2 00	Charles City Co. (Roxbury)—Mrs. James	
Princeton—J. H. Smith, General.....	10 00	A. Waddell, Sp. for famine sufferers, India.....	1 00
RHODE ISLAND—\$6,425.90			
Edgewood—Transfiguration, "A. T. B.," General.....	3 00	Fauquier Co.—Grace, Foreign.....	13 00
Jamestown—St. Matthew's S. S., Domes- tic.....	5 90	Trinity Church, Foreign.....	7 00
Middletown—L. Chase, General.....	15 00	Loudoun Co. (Aldie)—Mrs. A. B. Moore, Sp. for work of Rev. J. C. Ambler, Jap- an.....	15 00
Newport—Zabriske Memorial, General.....	50 00	Matthews Co.—Christ Church, Foreign....	1 70
"A Friend," Domestic, \$3,000; Foreign, \$2,000.....	5,000 00	Trinity Church, Foreign.....	4 81
"H. B.," Domestic.....	1,000 00	Shenandoah Co. (Mt. Jackson)—Beckford Parish (of which Rev. J. Grammer, D.D., \$15), Japan.....	16 20
Providence—William Gammell, Domestic and Foreign.....	250 00	Miscellaneous—W. C. Mayo, Domestic, \$5; Foreign, \$5.....	10 00
Mrs. T. P. Shepard, Domestic and Fore- ign.....	100 00	WASHINGTON—\$46.83	
Mrs. Z. Chafee, Domestic and Foreign...	2 00	(D. C.) Washington—Mrs. J. A. Lum, Gen- eral.....	10 00
SOUTH CAROLINA—\$33.55			
Beaufort—"Two Members," Wo. Aux., Sp. In Memoriam to Dr. Langford....	2 50	Montgomery Co. (Gaithersburg)—Ascen- sion, General.....	4 98
Charleston—Holy Communion, Wo. Aux., for salary of teacher in Jane Bohlen School, China.....	10 00	(Rockville)—Christ Church (of which Rev. T. J. Packard, \$2.88), General.....	13 80
St. Luke's, "Two Members," General....	3 50	Prince George's Co. (Forestville)—Epiph- any, Foreign.....	5 00
William Johnson, General.....	10 35	(Upper Marlboro)—Trinity Church, "A Member," General.....	5 00
Fort Motte—St. Matthew's, Mite Chest, General.....	20	St. Mary's Co. (Chaptico)—Christ Church, General.....	8 10
Kingstree—St. Alban's, General.....	2 00	WESTERN MICHIGAN—\$127.00	
Wando—Mrs. S. Saunders, Foreign.....	5 00	Allegan—Wilkes' Mite Chest, General.....	7 00
SOUTHERN OHIO—\$163.67			
Cambridge—Rev. W. T. Ramsey, M.D., General.....	34 37	Grand Haven—Girls of Akeley Institute, for "Joseph W. Bancroft" scholarship, Jane Bohlen School Wuchang, China.....	10 00
Cincinnati—Christ Church, Domestic and Foreign, \$75; Wo. Aux., General, \$5....	80 00	Kalamazoo—E. H. and C. A. Van Deusen, General.....	100 00
(College Hill)—Grace, General.....	5 00	Petoskey—Miss Lucy B. Rice, General....	10 00
Dayton—St. Andrew's, General.....	4 05	WEST MISSOURI—\$12.75	
Greenville—St. Paul's, Domestic, \$6.12; Indian, \$3.13; Colored, \$4.25; Foreign, \$2.75.....	16 25	Blackburn—Branch Wo. Aux., Domestic, \$5; Foreign, \$5.....	10 00
Zanesville—St. James's, Domestic, \$18.25; Foreign, \$5.75.....	24 00	Westport—St. Paul's, Wo. Aux., for Af- rica.....	2 75
WESTERN NEW YORK—\$1,170.09			
SOUTHERN VIRGINIA—\$131.00			
Dinwiddie Co. (Petersburg)—St. Paul's, Foreign.....	30 00	Albion—Christ Church, Wo. Aux., for sal- ary of Miss Francis, South Dakota, \$5; Sp. for "King Hall" scholarship, Washington, D. C., \$5.....	10 00
Isle of Wight Co. (Smithfield)—Christ Church, Wo. Aux., Sp. for support of a child in Mr. Osuga's Orphanage, Japan.....	10 00	Attica—Mrs. Frances E. Farnham, Mis- sionary Box No. 88,427, General.....	2 12
Norfolk Co. (Norfolk)—C. Whittle Sams, Foreign.....	25 00	Buffalo—St. James's S. S.,* General.....	58 76
Pulaski Co. (Pulaski City)—"A Friend," Indian, \$5; General, \$5.....	10 00	St. Jude's S. S.,* General.....	15 20
Roanoke Co. (Roanoke)—St. John's, "A Member," Wo. Aux., General.....	10 00	St. Matthew's S. S.,* General.....	21 88
Wythe Co. (Wytheville)—"A Member," Wo. Aux., General.....	1 00	St. Peter's S. S.,* General.....	3 80
Miscellaneous—The Babies' Branch, Wo. Aux., Sp. for Mr. Osuga's Orphanage, Japan, \$25; for Miss Sabine's mission work in Alaska, \$20.....	45 00	St. Stephen's S. S.,* General.....	11 44
TENNESSEE—\$17.58			
Knoxville—Epiphany, General.....	6 50	Rev. and Mrs. Charles H. Smith, birth- day offering, General.....	100 00
Nashville—St. Peter's, General.....	1 08	Clifton Springs—Miss Julia Livingston, General.....	10 00
Tracy City—Christ Church, General.....	10 00	Geneva—Trinity Church, Wo. Aux., for salary of Miss Francis, South Dakota, \$5; "Harry W. Nelson" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$40; Sp. for Miss Marion Taylor, Nevada, \$5.....	50 00
TEXAS—\$10.00			
Columbia—St. Luke's, Domestic and For- eign.....	10 00	"L. O.," General.....	300 00
VERMONT—\$74.92			
Bellows Falls—Immanuel Church, Col- ored.....	9 67	Hornellville—"A Friend," for mission at Point Hope, Alaska, \$25; Domestic, \$50; Foreign, \$100.....	175 00
Brandon—St. Thomas's S. S., General.....	8 26	Lyons—Grace, Wo. Aux., for "John G. Webster" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$4; Sp. for St. Mary's School, Dallas, \$6....	10 00
East Berkshire—Calvary, "A Communi- cant," Indian.....	1 00	Palmyra—Zion, "W. R. B.," General.....	5 00
Forestdale—Grace S. S.,* General.....	1 20	Phelps—St. John's, "P.," Colored.....	3 65
Lyndonville—St. Peter's, Domestic, 93 cts.; Indian, \$1; Foreign, \$1.....	2 93	Pittsford—Christ Church, \$3.16, S. S., \$2.71, General.....	5 87
Poultney—St. John's, General.....	13 05	Rochester—St. Andrew's S. S.,* Domestic.....	62 37
		St. Paul's, Wo. Aux., for salary of Miss Mann, Japan, \$9; Sp. for "King Hall" scholarship, Washington, D. C., \$10; Sp. for Miss Marion Taylor, Nevada, \$6.....	25 00

ACKNOWLEDGMENTS.

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"Two Friends," Domestic, \$50; Colored, \$50; Foreign, \$50.....	150 00	(Choteau Creek)—Holy Name Chapel, General.....	2 10
Miscellaneous—"In Memory, from Friends," General.....	5 00	Miscellaneous—Members of Wo. Aux., General.....	5 00
Branch Junior Aux., for "Sybil Carter" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$40; Sp. for "Mary E. Hart" scholarship, Nara School, Japan, \$25; Sp. for "Bishop Coxe" scholarship, Indian School, Shoshone Agency, Wyoming, \$25; Sp. for "Jaeger" scholarship, Jaeger Orphanage, Lynchburg, Southern Virginia, \$30; Sp. for Miss S. Carter, Emergency Fund, Minnesota, \$25..	145 00		
ALASKA—\$88.		SOUTHERN FLORIDA—\$7.25	
Anvik—Christ Church, China, \$2; Colored, \$5; General, \$4; Africa, \$7; Japan, \$7; Alaska, \$7; Wo. Aux., China, \$2; General, \$25; Sp., Rev. Mr. Joyner, South Carolina, \$2; Miss Sabine, Domestic and Foreign, \$25; "A Member," Africa, \$1; Alaska, \$1.....	88 00	St. Petersburg—St. Peter's, General.....	2 25
		Miscellaneous—Branch Wo. Aux., General	5 00
WEST VIRGINIA—\$37.50		WESTERN COLORADO—\$6.50	
Charlestown—Zion, Gen. Wm. P. Craighill, General.....	25 00	Gunnison—"A Thank-offering," General..	5 00
Hedgeville—Mt. Zion, General.....	5 00	Telluride—St. Michael's, General.....	1 50
Romey—St. Stephen's, Domestic and Foreign.....	2 50	WESTERN TEXAS—\$25.70	
Wheeling—St. Matthew's, "A Member," General.....	5 00	Kerrville—St. Peter's, Domestic and Foreign.....	5 70
ASHEVILLE—\$26.26		San Antonio—St. Mark's, Wo. Aux., General.....	10 00
Lincolnton—St. Luke's, Domestic.....	6 26	Victoria—Trinity Church, General, \$5; Wo. Aux., Domestic, \$5.....	10 00
Miscellaneous—Branch Wo. Aux., for "All Saints" scholarship, Jane Bohlen Memorial School, Wuchang, China.....	20 00	WYOMING—\$10.00	
DULUTH—\$9.98		Evanston—St. Paul's, Sp. for Dr. Langford Memorial Fund.....	10 00
Pine Point—Breck Memorial, General....	2 57	MISCELLANEOUS—\$5,557.61	
Gull Lake Mission—General.....	2 19	Interest, Domestic, \$3,224.63; Indian, \$744.13; Colored, \$30.51; Africa, \$438.84; China, \$148.17; Japan, \$5 59; Foreign, \$394.99; Special, \$73.25.....	5,060 11
Bend of the River—St. Philip the Deacon, General.....	2 19	Payment from legacy of Mrs. M. S. Minor, for support of Lancelot B. Minor, High School, Africa.....	40 00
Wadena—St. Helen's, Missionary Boxes, General.....	1 78	Income from bequest of Mrs. Ann S. Hough, Sp. to be paid to Mrs. Mary Lamoroux.....	90 00
White Earth—St. Columba, General.....	1 25	Through The Churchman, for Alaska, \$6.50; General, \$11; Sp. for starving and suffering in India, \$14; Sp. for Brazil, \$50.....	81 50
NEVADA AND UTAH—\$15.00		"Helper," for Bishop Rowe's work, Alaska.....	50 00
Nevada.		"A Friend," General, \$10; Sp. for plague and famine sufferers in India, \$10.....	20 00
Reno—Trinity Church, General.....	10 00	"Cash," through Rev. W. V. Tunnell, Colored.....	19 00
Salt Lake City—St. Mark's, "Anonymous," General.....	5 00	Belle F. Clark, General.....	10 00
		"A Friend," Domestic and Foreign.....	1 00
NORTHERN CALIFORNIA—\$6.45		"A Friend," Domestic and Foreign.....	1 00
St. Helena—Grace, Domestic.....	6 45	"H. M. H.," General.....	100 00
OKLAHOMA AND INDIAN TERRITORY—\$24.15		Wo. Aux., General.....	85 00
Okahoma.		FOREIGN—\$160.16	
El Reno—Christ Church, General.....	85	Africa, Liberia, Buchanan Station—St. Andrew's and St. John's Churches, General.....	12 00
Enid—St. Matthew's, General.....	75	China, Shanghai—Girls of St. Mary's Hall, Wo. Aux., \$1; Junior Aux., 50 cts., Sp. for support of day-schools, Shanghai..	1 50
Fort Reno—Mission, General.....	3 40	Germany—"M. J. and C. M. McC.," for Alaska.....	100 00
Guthrie—Trinity Church, General.....	2 25	Japan, Osaka—"Teacher," General.....	10 00
South McAlester—All Saints', General.....	1 75	Japan, Tokyo—Trinity Church, "Cash"...	31 64
Kingfisher—Mission, General.....	75	Junior Aux, General.....	5 02
Perry—St. Mark's, General.....	75	LEGACIES—\$37,910.99	
Indian Territory.		Mass., Boston—Estate of J. Sullivan Warren, Colored, \$5,000; Foreign, \$295 41.....	5,295 41
Coalgate—St. Peter's, General.....	1 50	Boston—Estate of Eugenia F. Farnham, to the Society.....	88 32
Durant—Mission, General.....	80	Lancaster—Estate of Mrs. Cornelia V. R. Thayer, Domestic.....	23,750 00
Hartshorne—Trinity Church, General....	1 00	Mich., Detroit—Estate of Louisa Pratt Roberts, Domestic, \$410; Foreign, \$410.....	820 00
Lehigh—St. Andrew's, General.....	2 60	Pa., Philadelphia—Estate of Elizabeth W. Graff, Foreign.....	8,007 26
Muskogee—Grace, General.....	2 50		
South McAlester—All Saints', General....	1 50	Receipts for the month.....	\$73,552 39
Tahlequah—All Saints', General.....	2 50	Amount previously acknowledged.....	548,024 60
Wagoner—St. James's, General.....	2 00	Total contributions, legacies and specials from September 1st, 1896.....	\$621,576 99
OLYMPIA—\$10.00			
Miscellaneous—"A Country Churchwoman," Colored, \$5; General, \$5.....	10 00		
SOUTH DAKOTA—\$19.34			
Groton—Trinity Church, Domestic, \$1.50; Foreign, \$1.50.....	3 00		
Readfield—Mission, Domestic, \$3; Foreign, \$1.90.....	4 90		
Yankton Agency—Holy Fellowship, General.....	4 34		

ACKNOWLEDGMENTS.

OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts and Money Orders should hereafter be made payable to the order of **GEORGE C. THOMAS, Treasurer**, and sent to him, *Church Missions House, Fourth Avenue and Twenty-second Street, New York.* Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the American Church Building Fund Commission acknowledges the receipt of the following sums from January 1st, 1897, to September 1st, 1897.

ALBANY.					
<i>Albany</i> —St. Peter's.....	10	64	<i>Oyster Bay</i> —Christ Church.....	4	48
<i>Duanesburgh</i> —Christ Church.....	1	53	<i>Ravenswood</i> —St. Thomas's.....	2	12
<i>Green Island</i> —St. Mark's.....	7	88	<i>Woodside</i> —St. Paul's.....	4	38
<i>Lake George</i> —St. James's.....	1	32			358 55
<i>Troy</i> —Holy Cross.....	10	00	LOS ANGELES.		
St. Luke's.....	1	14	<i>Sierra Madre</i> —Ascension.....	2	83
		32 51	LOUISIANA.		
CALIFORNIA.			<i>Legonier</i> —St. Paul's.....	1	55
<i>San Francisco</i> —Grace.....	2	75	<i>New Orleans</i> —Annunciation.....	9	25
CENTRAL PENNSYLVANIA.			<i>Williamsport</i> —St. Stephen's.....	1	80
<i>Pottsville</i> —Thomas R. Stockett.....	5	00			12 60
<i>Scranton</i> —Church of the Good Shepherd.....	28	00	MARYLAND.		
<i>Williamsport</i> —All Saints' Chapel.....	86		<i>Anne Arundel Co. (West River)</i> —Christ Church.....	7	00
		33 86	<i>Harford Co.</i> —St. Mary's.....	5	00
CONNECTICUT.					12 00
<i>Ansonia</i> —Christ Church.....	5	00	MASSACHUSETTS.		
<i>Branford</i> —Trinity Church.....	3	20	<i>Longwood</i> —Church of Our Saviour..	15	03
Mrs. Eli F. Rogers.....	5	00	MICHIGAN.		
<i>Bridgeport</i> —St. John's.....	19	02	<i>Cheboygan</i> —St. James's.....	3	06
St. Paul's.....	10	00	<i>Detroit</i> —Christ Church.....	20	08
<i>Greenwich</i> —Christ Church.....	17	00			23 14
<i>New London</i> —St. James's.....	18	39	NEWARK.		
<i>Southport</i> —Trinity Church.....	2	01	<i>Hackensack</i> —Christ Church.....	25	00
<i>Waterbury</i> —St. John's.....	20	00	NEW HAMPSHIRE.		
<i>West Haven</i> —Christ Church.....	4	00	<i>Concord</i> —St. Paul's S. S.....	10	04
<i>Westport</i> —Holy Trinity Memorial..	10	00	NEW JERSEY.		
<i>Westville</i> —St. James's.....	1	00	<i>Burlington</i> —St. Barnabas's.....	2	00
		114 62	St. Mary's.....	3	50
DALLAS.			<i>Princeton</i> —Trinity Church.....	1	70
<i>Dallas</i> —All Saints'.....	2	00	<i>Salem</i> —St. John's.....	7	42
DELAWARE.					14 62
<i>Wilmington (Highlands)</i> —Immanuel Church.....	3	50	NEW YORK.		
EAST CAROLINA.			<i>Bedford</i> —M. A. Keeler.....	1	00
<i>Edenton</i> —St. Paul's.....	8	34	<i>Matteawan</i> —St. Luke's.....	20	98
<i>Winfall</i> —Good Shepherd Chapel...	1	03	<i>New Windsor</i> —St. Thomas's.....	5	00
		9 37	<i>New York</i> —Heavenly Rest.....	73	20
EASTON.			(<i>Kingsbridge</i>)—Church of the Mediator.....	1	00
<i>Cecil Co. (Elkton)</i> —Trinity Parish...	1	00	St. Andrew's.....	40	00
<i>Somerset Co.</i> —Coventry Parish.....	1	06	St. Bartholomew's.....	311	98
		2 06	St. Paul's Chapel.....	20	63
FOND DU LAC.			"Cash".....	200	00
<i>Sheboygan</i> —Grace.....	3	75	<i>Rye</i> —Christ Church.....	45	48
LEXINGTON.			<i>Tivoli</i> —St. Paul's.....	16	18
<i>Somerset</i> —Christ Church.....	2	21			735 45
LONG ISLAND.			NORTH CAROLINA.		
<i>Astoria</i> —Church of the Redeemer...	10	00	<i>Jackson</i> —Church of the Saviour....	2	50
<i>Bay Side</i> —All Saints'.....	5	00	PENNSYLVANIA.		
<i>Brooklyn</i> —All Saints'.....	10	00	<i>Lower Merion (Bryn Mawr)</i> —Church of the Redeemer.....	50	00
(<i>E. D.</i>)—Ascension.....	9	94	<i>Philadelphia (Lower Dublin)</i> —All Saints'.....	26	34
Christ Church.....	35	67	(<i>Mt. Airy</i>)—Grace, "A Member".....	25	00
Epiphany.....	25	08	St. James's.....	74	00
Holy Trinity Church.....	1	00	St. Luke's.....	71	23
Church of Our Saviour.....	8	00	(<i>Bustleton</i>)—St. Luke's Memorial	6	37
St. Luke's.....	100	00	St. Mark's.....	51	83
St. Mark's.....	12	69	St. Peter's.....	361	96
St. Mary's.....	13	80	(<i>West</i>)—Church of the Saviour..	41	46
St. Michael's.....	15	00			708 19
St. Peter's.....	5	00			
<i>Far Rockaway</i> —St. John's.....	20	00			
<i>Flushing</i> —St. George's.....	40	21			
<i>Garden City</i> —Incarnation Cathedral	13	02			
<i>Jamaica</i> —Grace.....	17	77			
<i>Newtown</i> —St. James's.....	5	39			

PITTSBURGH.					
Brownsville—Christ Church.....	10 00			Watkins—St. James's.....	6 19
Pittsburgh—St. James's.....	9 75				92 07
Uniontown—St. Peter's.....	5 00			ASHEVILLE.	
		24 75		Beaver Dam—Grace.....	4 00
RHODE ISLAND.				Chunn's Cove—St. Luke's.....	2 61
Pawtucket—Trinity Church.....	2 22			Rockwood—Church of the Redeemer	85
Providence—All Saints' Memorial, the late Mrs. Mary B. Anthony..	200 00				7 46
Grace.....	4 50			IDAHO.	
St. John's.....	20 00			Coeur d'Alene—St. Luke's.....	1 00
Westerly—Christ Church.....	7 00	233 72		De Lamar—Ascension.....	1 00
				Moscow—St. Mark's.....	75
SOUTH CAROLINA.				Pocatello—Trinity Church.....	2 60
Abbeville—Trinity Church.....	5 00			Wallace—Holy Trinity Church.....	4 60
Darlington—St. Matthew's.....	5 00			Weiser—St. Luke's.....	35
Greenville—Christ Church.....	15 73	25 73			10 30
				NEVADA AND UTAH.	
SOUTHERN OHIO.				Utah.	
Columbus—Trinity Church.....	10 09			Salt Lake City—St. Paul's.....	3 00
				NORTHERN CALIFORNIA.	
VERMONT.				Chico—St. John's S. S.....	1 00
Burlington—St. Paul's.....	20 00			SOUTH DAKOTA.	
				Cheyenne River Agency—Ascension..	24
VIRGINIA.				Calvary.....	39
Albemarle Co.—Edgehill Memorial				Emmanuel Church.....	19
Chapel.....	5 00			St. Andrew's.....	43
Caroline Co.—St. Margaret's.....	10 80	15 80		St. John's.....	5 97
				St. Luke's.....	21
WASHINGTON.				St. Mark's.....	06
Washington (D C.)—St. James's....	9 29			St. Paul's.....	50
"Hope".....	50 00			St. Stephen's.....	64
Through Rev. Alfred Harding....	75	60 04		St. Thomas's.....	48
				Virgin Creek.....	54
WESTERN MICHIGAN.				Lower Brulé Mission—Church of the Holy Comforter.....	1 10
Charlevoix—Christ Church.....	3 00			Holy Faith Station.....	30
Luther—Christ Church.....	1 35			Holy Name Station.....	18
Mancelona—Nativity.....	1 55			Messiah Chapel.....	21
Newaygo—St. Mark's.....	1 25			St. Alban's Chapel.....	30
Pentwater—St. James's.....	1 30			Yankton Agency—Holy Fellowship..	5 00
Rockford—St. James's.....	1 20	9 65		(White Swan)—St. Philip's.....	2 00
				Crow Creek Agency—All Saints'.....	44
WEST VIRGINIA.				Christ Church.....	2 25
Moundsville—Trinity Church.....	5 00			St. John Baptist.....	1 25
Parkersburg—Trinity Church.....	3 69	8 69		Deadwood—St. John's.....	5 00
				Lead City—Christ Church.....	5 00
WESTERN NEW YORK.					32 69
Addison—Church of the Redeemer..	3 26			SPOKANE.	
Buffalo—Ascension.....	10 00			Fort Spokane—Post Chapel.....	1 00
Church of the Good Shepherd....	1 86			Waterville—Mission.....	2 25
Canandaigua—St. John's.....	5 72				3 25
Canaseraga—Trinity Church.....	5 00			WYOMING.	
Corning—Christ Church.....	11 64			Laramie—St. Matthew's.....	5 30
Geneseo—St. Michael's.....	2 75			Saratoga—Heavenly Rest.....	2 00
Hornellsville—Christ Church.....	8 00			Shoshone Agency.....	1 00
Lockport—Christ Church.....	1 73				8 30
Middleport—Trinity Church.....	1 68			MISCELLANEOUS.	
Rochester—Christ Church.....	24 24			Gregory Memorial Fund.....	5,000 00
Mrs. Robert Mathews.....	10 00				\$7,693 12

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Theo. H. Morris, Philadelphia.	Rev. C. Campbell Walker, Phila.	B. G. Godfrey, Philadelphia.	
William S. Harvey, Philadelphia.		W. M. Coates, Philadelphia.	

FORM OF BEQUEST.

I give and bequeath to THE EVANGELICAL EDUCATION SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH
Dollars..... Real Estate for the general purposes of the Society.

THE CHURCH SOCIETY FOR PROMOTING Christianity Amongst the Jews.

Auxiliary to the Board of Missions.

This is the only Society of the Protestant Episcopal Church engaged in this department of missions.

It earnestly appeals to the clergy and laity for offerings from parishes and individuals to enable it to prosecute the work it has assumed.

Treasurer, WM. G. DAVIES, Esq.

Secretary, REV. WM. A. MATSON, D.D.

CHURCH MISSIONS HOUSE, 4th Ave. and 22d Street, New York.

CLERGYMEN'S RETIRING FUND SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

PRESIDENT.—RT. REV. JOHN SCARBOROUGH, D.D.

TREASURER.—MR. ELIHU CHAUNCEY, 175 Ninth Ave., New York City.

FINANCIAL SECRETARY.—REV. JAMES H. LAMB, D.D.

This Society has undertaken to provide a pension for the aged clergy of the American Church, and to awaken co-operation among the active ranks of the ministry and members of the Church with this end in view.

Many aged clergymen are now ending their days in penury and want. These needy clergymen shrink from even the appearance of asking alms or seeming to place themselves in the position of being objects of charity, and often until too late the circumstances of their great need remain unknown.

The Trustees of the C. R. F. S. feel that these aged clergymen should not be humiliated by doling out to them mere compassionate benevolence.

They feel it should be no more humiliating for an aged clergyman to receive a pension than it is for the Judges of the Federal Courts, the Officers in our Army and Navy, and many others.

The Financial Secretary asks for aid in this work of creating a *fund* for the above purpose—1st, by annual pledges of \$12 or more; 2d, by special gifts of any amount; 3d, bequests by will. He will be glad to give any information needed at any time, or to present the claims of the Society whenever he conveniently can. His address is Room 13, Church House, 12th and Walnut Sts., Philadelphia.



THE RIGHT REV. I. L. NICHOLSON, S.T.D.,
Bishop of Milwaukee.